

THE
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OF THE
EVANGELICAL LUTHERAN CHURCH.
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ARTICLE I.

GENERAL SYNOD.

The *twenty-eighth* Convention of the General Synod of the Evangelical Lutheran Church was held in Carthage, Illinois. It met May the 30th, and adjourned June 6th, 1877. It is proposed to give, in this article, an account of the recent meeting, with some review of the General Synod's work, especially during the past decade.

When it was decided at the meeting in Baltimore to meet next in Carthage, serious apprehensions were felt, objections were freely offered, and disastrous consequences predicted. It was said the place was too small and too remote from the great body of the Church—that the General Synod could not be comfortably entertained—and that the expenses would be too great for the treasury to bear. These and other difficulties were magnified, the wisdom of the General Synod in deciding to meet so far West severely criticised, and some efforts made to change the decision. To the very last these objections continued to be urged, and a very few were probably induced by them to stay away. But in spite of all difficulties, real or imaginary, the General Synod did meet, the entertainment was generous and ample, and for the first time in a number of years at the adjournment, the treasury was

without debt. The meeting was a very pleasant, and, it was felt, a profitable one. The difficulties anticipated were not realized, and the success which crowned the whole filled many hearts with rejoicing.

The considerations in favor of meeting in Carthage were partly local and partly general. As Carthage College had sprung into existence at Carthage, it was urged that a meeting of the General Synod there would encourage its friends, and give an impetus to an Institution so full of promise and so important to all the interests of our Church in the far West. In this it is hoped and believed that the friends of Carthage College will not be entirely disappointed. At least they received the earnest assurance of the deep interest felt by the General Synod in the work in which they are engaged, and the General Synod was rejoiced to witness the good beginning which Carthage College has already made. Further, it was urged as the General Synod had never met so far West, it was time to meet in the great valley of the Mississippi, and that such a meeting would be for the good of the whole Church, East and West. This no one will doubt who was present at the meeting in Carthage. Brethren, many of whom had never met before, coming from different sections of the Union, greeted each other as laborers in a common cause; and all felt that their work, their aim, and their success was one. Whatever diversity of sentiment may have prevailed in regard to plans or methods, the prevailing sentiment and feeling were those of sympathy and brotherly love, with earnest purpose to do the work which God has given us to do.

The interest about Carthage turned chiefly on two points. The one has been already referred to, as the seat of Carthage College. The other consists in its being the County seat of Hancock County, the early home of Mormonism in the United States. Nauvoo is in this County, and the General Synod took an excursion to visit the place, and survey the wreck of its former glory. Of the famous temple, literally not one stone has been left upon another. It requires a guide to point out the place where thousands once assembled in Mor-

mon worship. Joe Smith, the founder of this modern delusion, which is still a curiosity and a blot in the land, was assassinated in Carthage. The building was pointed out and visited by many members of the Synod, where he received the fatal shot. The history of Mormonism is one of strange and painful interest, but cannot be followed here. Its brief story in Hancock County furnishes many sad and instructive lessons.

The Synodical or opening Sermon was preached by Rev. G. F. Stelling, D. D., the retiring president, from the text, John 17 : 21. His subject was a *United Lutheranism*.

As the discourse was published entire in the Lutheran Observer and has been read by thousands, it is unnecessary to say anything in regard to its merits. A united Lutheran Church is one of the problems of the future—we hope and trust not very distant future. But we must be frank enough to say that we do not think this sermon has at all comprehended the difficulties, much less prescribed the plan. We have more confidence in the slow workings of divine Providence, and in the moulding influence of the Holy Spirit and divine grace, than in Colloquiums or any other human plans. There is a manifest tendency in the right direction. We should follow rather than seek to order the movements of divine Providence.

The attendance of delegates was good, most of the larger Synods in the East being quite fully represented. The organization was effected by the election of Rev. J. G. Butler, D. D., as President, Rev. S. A. Ort, D. D., Secretary, and Alexander Gebhart, Treasurer. The death of the former Treasurer of the General Synod, A. F. Ockershausen, was deeply felt, and the resolutions of respect showed in what high regard he was held by the Church at large. He was a devoted friend of the General Synod, and his death is a serious loss.

The time of the General Synod was largely occupied in the consideration of the practical work of the Church. There was little time spent in the discussion of questions of a doubtful or debatable character. There was a manifest feeling against consuming time in discussing points of doctrine or polity or

usage. Hence a number of subjects of interest to the Church received the least measure of attention. This may be right. The General Synod was not organized to discuss theological questions, or to spend its time in repeating the battles of centuries, but as a bond of union and co-operation among Synods holding the common faith and practising the common usages of the Evangelical Lutheran Church. The General Synod is and ought to be a body for practical work. Maintaining soundness of doctrine, it should seek to advance the interests of the Redeemer's Kingdom by aiming at the spiritual welfare of the Church and the evangelization of the world.

Still it admits of serious doubt, whether the General Synod is wise in giving so little time and attention to subjects which affect the welfare of the whole Church. There was scarcely any time given to the consideration of the Catechism, the Liturgy, or the Ministerium. Some of these subjects have been on hand for more than a quarter of a century, and it would tend to harmony and the general good of the Church if they were satisfactorily discussed and disposed of. It is a mistake that the doctrines, and polity, and usages of the Church, require no attention, or that we have only to do with the saving of souls. The General Synod has had some lessons already as to the importance of a due regard for the faith and practice of the Church.

Home and Foreign Missions very properly received special attention. It is difficult to reconcile the little we are doing in the work of Missions with the manifest interest which the cause excites. No cause lies nearer the heart of the Church than this one, and yet confessedly, we are not doing much in this direction. The fault may be the want of proper instruction and direction in developing the sentiment of the Church. We all need to do more, and some who are doing little or nothing need to begin to work in this cause. We cannot but ask the question when will the world be converted at the present rate of progress? Yet there is progress. In spite of the financial depression and the cry of "hard times," there has been an increase in the contributions to the cause of Foreign Missions, and the work advances. We have

not such statistics from the entire field as to enable us to present a satisfactory statement of the actual gains. But in general we can report that the field opens in extent and promise, and that with men and means there is no limit to what may be accomplished. Our *Foreign Mission* work, however beset with obstacles, never promised better than to-day.

Several important steps were taken by the General Synod in relation to the Foreign Missionary work. One was, in response to the desire expressed in some quarters, to authorize the Board to engage a Secretary who shall devote his whole time to this cause. Hitherto the work has been carried on by the gratuitous services of the members of the Board, some of whom have performed a large amount of labor without pecuniary reward. It may well be doubted whether any other denomination can furnish such an exhibition of so much work done at so little cost of machinery. The experiment is now to be tried of having one man devote all his time to the furthering of this interest. The General Synod after careful consideration has decided on this "new departure."

Another step is the organization of Women's Missionary Societies throughout the Church. It was thought that such a movement would greatly aid in developing a missionary spirit, and in bringing funds into the treasury. A committee was appointed to see to the carrying out of the wishes of the General Synod on this subject. Sanguine expectations are entertained by some as to the result.

A change was also made in the location and members of the Board. As reorganized it will have its headquarters at Baltimore. It is no part of our task to discuss the reasons or wisdom of this change, but to record the fact. It is worthy, however, of being borne in mind that General Synod Lutheranism is stronger in Baltimore than in any other city in the United States, and that it may reasonably be expected that the Board will receive a degree of encouragement locally which could not be secured elsewhere. Whilst the old Board deserved and received the thanks of the General Synod, the new Board will need and should receive the confidence and cordial co-operation of the entire Church.

All of these steps may be open to difference of opinion, but they have been taken after due consideration, and carping criticism is worse than useless. What is needed is earnest and vigorous action to carry out what has been resolved.

The peculiar position of the Lutheran Church in this country, and her relation to a large part of our foreign population, make the subject of *Home Missions* one of vital interest, both to her own growth and the cause of Christ in this land. It is conceded that the Lutheran Church has a Home Missionary field in the United States such as is open to no other Protestant denomination. And yet there are found great difficulties in occupying this important field. The General Synod is largely an English body, and is so regarded by the rest of the Lutheran Church. Wherever the fault may lie, the General Synod has not been very successful in moulding the Germans or Scandinavians. The Home Missionary work has been chiefly among the Anglicised portion of the population. Even this affords an inviting and interesting field. Never before was the General Synod more deeply impressed with the magnitude of its Home Missionary field than at this meeting.

And yet the want of men and money was never greater than now. For some reason, whilst the receipts for Foreign Missions have increased during the past two years, those for Home Missions have decreased. Various causes might be assigned for this, but we have not room to discuss them. The progress of *Home Missions* during the past two years has not been equal to that of the preceding two. The General Synod urged an onward movement, but resolutions will not support missionaries or build churches. What the Board wants is means to go forward. We have both an English and a German Board, with all the machinery necessary to carry on the work—the great wants are men and money.

Towards meeting the greatest want of the Church special attention was also given to *Systematic Benevolence*. Several different committees had different aspects of it under consideration, and the result was a very free and full discussion in its various relations. It is felt more and more, that the faith

which says to the perishing, 'be ye warmed and filled, but does nothing to give the bread of eternal life,' profits nothing to the saving of such souls. We have had enough of such dead faith and hollow pretensions. If religion means anything it requires doing as well as feeling. There is a growing impatience of religious cant without anything to correspond with the sounding phrases. It is a good sign to hear men talk of doing something for Christ and His Kingdom, and there seems to be a growing sentiment that all our churches must do more. Any good plan of *Systematic Beneficence* would go far towards relieving the greatest present need of the Church.

Action was taken in regard to our Southern Lutheran brethren, who had complained of the resolutions passed by the General Synod during the war. The report on the subject was adopted with entire unanimity and the most cordial good feeling, and it is hoped will remove all barriers to the most friendly relations between the Church North and South. There is no good reason why we should not be one, and if we fail in accomplishing such an end, the fault will not be in the spirit or actions of the General Synod. From some notice taken of the matter by the Southern Lutheran press, there is reason to hope and believe that the action at Carthage will be entirely satisfactory, and that the way is now fully open for friendly correspondence by the interchange of delegates, or any other method that may be adopted. It may, or may not, be wise for the continuance of separate bodies, North and South, but the question, we take it, is now in the hands of our Southern Lutheran brethren. The General Synod said and did nothing looking beyond the removal of what was alleged as a ground of complaint or difficulty in holding friendly intercourse. It now remains for the Church in the South to act according to its own best judgment, but it is believed that thousands North and South would rejoice over a united Church.

Other objects, such as Church Extension, Publication, Education, etc., received attention, but we need not notice in detail what was done, or resolved to be done. It was truly

said that the General Synod is great on resolutions. If good resolutions would build up the Church or convert the world, there would be little difficulty in having it done.

The growth of the General Synod is a matter of great interest to all the members of the Church, and the question, what progress are we making, should be pondered by every one. The true growth of a Church cannot always be determined by numbers. Yet this is one of the elements, and the one most likely to claim attention.

It is very difficult to obtain reliable statistics, and any statement of numbers, as well as comparison of calculations based on them, must be received with considerable allowance for errors or mistakes. The complaint of unreliable statistics is common and needs more attention than it receives. The Lutheran Church is by no means singular or alone in this respect. Other Churches complain of the same difficulty, and some remedy should be found out and applied. What we offer is only an approximation to the truth, and if any injustice is done to any Synod, or any part of the Church, it will not be intentional.

After the division in the General Synod resulting from the action at Fort Wayne, and the subsequent withdrawal of Synods and churches, the membership was greatly reduced. The number actually remaining, after making allowance for some changes subsequently occurring from the same cause, was not much above eighty thousand. A year ago the number reached nearly one hundred and twenty thousand, and from reports of growth in some Synods since that time, it may not be extravagant to count that a fair estimate of the present numerical strength. From some study of figures, very uncertain it must be confessed, the best judgment we can form is that the growth has been at the rate of about five per cent. per annum, or about fifty per cent. in ten years. This, it must be remembered, does not mark, by any means, the entire additions, but the net gain. The additions have been much greater than this, but the losses must be subtracted. This growth, it must be admitted, is not very flattering, and yet it is not without encouragement.

A number of causes combine to retard a more rapid growth during these ten years, but, even at this rate, the General Synod would double in numbers in twenty years. It is not unreasonable to suppose that the growth of the General Synod will be more steady and more rapid in the next ten years than in the past ten. Of course this will depend on the measure of success with which God may be pleased to crown the labors of His servants—as He must give the increase. But judging according to human probabilities this is a very natural conclusion. Some of the special causes which have retarded the growth of the Church are partially or entirely removed, and other causes are operating less unfavorably. The Church is yearly becoming more consolidated and more watchful of her interests. Every Church must expect to do a good deal of preparatory work before large results can be counted on, and we have been doing this kind of work. In a large part of the field the very foundations have had to be laid. An examination will show that the increase has been most rapid where the Church has been longest and best established, whilst the growth has been slower in other parts of the field. On the same principle we may calculate on an accelerated progress as we go forward in the work. The foundations have been laid in places where ten years ago we had not made a beginning. Institutions have been established, the machinery of Benevolent Societies set in order, and preparations made for systematic working. Much preparatory work may still remain to be done. But we are certainly in a better condition for advance movements than ten years ago. The sentiment of the Church is gradually being moulded for larger undertakings, and we may confidently look for corresponding results. The Lutheran Church in this country has made more progress during the past decade than during any preceding one, and surely we have not reached the point where a slower rate of progress is to be expected.

The following tables will present a comparative view of the growth in different Synods. But as there have been important changes in some of these Synods, in some cases new

ones formed out of previously existing ones, and in other cases unions effected, we must reiterate the caution that these figures must be received with due allowance for explanations and modifications. The figures are taken from the Almanac published by T. Newton Kurtz, and where changes such as referred to have taken place they are indicated.

1867.			
SYNODS.	MIN'RS.	CHURCHES.	MEMBERS.
New York and New Jersey. (69).....	24	25	3,339
Hartwick	26	31	4,293
Franckean	26	32	2,670
East Pa.	63	115	12,016
West Pa.	47	99	11,920
Central Pa.	34	78	6,737
Alleghany	42	96	6,314
Pittsburg (69)	11	28	1,756
Maryland and Melancthon	51	90	10,852
East Ohio	37	59	3,684
Wittenberg	34	43	2,606
Miami	33	49	3,003
Northern Indiana	28	65	2,902
Olive Branch	17	29	1,276
Illinois (Central)	44	37	4,470
Northern Illinois	25	43	2,116
Southern "	10	25	1,200
Iowa	22	23	927

In this table we have omitted those Synods and parts of Synods which withdrew soon after the disruption of the General Synod. The changes in some other cases cannot be given, as they involve single charges, individual churches, and parts of congregations. The process was not completed at once, and indeed can hardly be said to be complete yet, as changes are still occurring from one branch of the Church to the other. Not a year passes without some such changes. By the time the work is complete the Church may be prepared for a reunion. When the good time comes, which every one seems to expect, these tables and reflections may serve to re-

mind of what the Church has passed through. At present, many who do very little to promote the interest of the Church in any way, find in the divisions and controversies abundant opportunity for pious lamentation.

1877.

SYNODS.	MIN'S.	CHURCHES.	MEMBERS.
New York and New Jersey.....	44	40	5,800
Hartwick, (N. Y.).....	28	33	3,807
Frankean, (N. Y.).....	27	34	3,404
East Pennsylvania.....	63	96	12,808
Susquehanna*.....	32	56	6,368
West Pennsylvania.....	59	112	16,201
Central Pennsylvania.....	35	88	8,100
Alleghany.....	54	132	9,926
Pittsburg.....	25	53	3,703
Maryland†.....	69	83	11,429
East Ohio.....	42	77	5,100
Wittenberg, (Ohio).....	46	61	5,500
Miami, (Ohio).....	31	34	3,113
Northern Indiana.....	40	75	3,750
Olive Branch, (Ind.).....	18	28	1,600
Northern Illinois.....	31	48	1,990
Southern Illinois.....	19	25	1,305
Central Illinois.....	23	23	1,600
Iowa.....	24	29	1,117
Kansas.....	22	27	600
Nebraska.....	11	22	1,500
Swedish Ansgari.....	14	10	850
German Augsburg.....	12	11	1,300
German Wartburg, (Ills.)‡.....	21	29	2,700

Looking at the growth by States, we find the following general exhibit in the States where the General Synod has its chief strength, or chief field of labor, at present.

* Embraced in East Pennsylvania in 1867.

†German Synod not included. ‡Chiefly from the Central Illinois.

	INCREASE.	MEN'S.	CHURCHES.	MEMBERS.
New York and New Jersey.....	20	15	.....	2,461
Pennsylvania.....	71	121	.....	18,363
Maryland.....	18	loss 7	.....	577
Ohio.....	15	21	.....	4,420
Indiana.....	13	9	.....	1,182
Illinois.....	15	29	.....	669
Iowa, Kansas and Nebraska.....	35	55	.....	2,290

It will be seen that the increase in different Synods has been very disproportionate. In some it has been quite large, in others small, and in a few there has been no increase at all. The very small addition in the Synod of Maryland is to be explained, in part at least, by the organization and withdrawal of the German Synod, reporting several thousand members. Other Synods may have explanations for their meagre showing. The gains here reported by States are not equal to what is claimed in this article. For this also explanations could be given, but we shelter ourselves under the broad plea that these figures are only an approximation to the truth.

But now on this subject of statistics a word more must be said. It is not creditable to our Synods nor to the General Synod that we cannot have more reliable figures. It may not by some be deemed very essential to the welfare of the Churches, but we maintain that it is of no small moment. A more careful attention to this matter would serve sometimes to admonish Churches and Synods of how little they are doing, and would also lead to a better looking after those who are brought into the Church. As it now is, the variation of a hundred or two in some charges, or several hundreds in a Synod, attracts little or no attention. The ready answer is our statistics are very inaccurate and unreliable. If every pastor, congregation and Synod was in the habit of making a careful investigation of the result of each year's labor, it would doubtless aid very much in quickening zeal and promoting carefulness in the vineyard of the Lord.

Reference has been made several times to the causes hin-

dering a more rapid growth in our General Synod. It may be well now to notice some of them. They are various, and operating differently in different places. Doubtless we should mention as the first and most serious cause of this kind, the feebleness of our efforts, and the want of zeal in the Master's service. The sorest hindrance to the progress of God's work everywhere, is the lack of the power that comes from above. With this, all obstacles are overcome.

But we may mention other causes of a more specific character. And we name the distractions and divisions in many places, growing out of the disruption at Fort Wayne, and the formation of another Lutheran body occupying the same field. This in different ways has hindered our growth. Some may have been entirely repelled from the Lutheran Church because of these divisions, and others have found a home in some other branch of the Lutheran Church, that would have been in the General Synod had no such division taken place. Doubtless in some cases the very division in the Church has provoked to activity, but no one part of the Church has been free from the evils resulting from this cause. It would be easy to point to some places where we have lost largely because of this difficulty. We are not at all disposed to indulge in vain regrets, but are stating simple facts. And that too much stress may not be laid on our dissensions, which with some are a ground of chronic lamentation, it may be well to remember that just where the Church has been least disturbed by any such strife or contentions, is just where there has been the least growth. There are even worse things than divisions in the Church.

Another cause has been the lack of denominational interest. A false charity and sickly unionism have been mistaken for true Catholicity. Many have been ready to abandon everything Lutheran to please their neighbors, and have ended in abandoning the Lutheran Church. We have no sympathy with bigotry or intolerance, and are no advocates of exclusivism in the Lutheran Church, but any denomination that does not care enough about itself to preserve its own identity, and maintain its own true life, is simply guilty

of suicide, and must die. We are beginning to learn that we may be Lutheran and yet liberal and catholic; and that there may be a great deal of intolerance and bigotry under the guise of the broadest charity.

The constant losses by removals westward, of members who are not gathered into our Church there, has served to hinder our growth. Hundreds, if not thousands, of Lutherans have been going annually from Pennsylvania and Maryland to the West, and also from Ohio further West, who do not find a Lutheran Church where they settle. The West is full of such settlers in cities, towns, villages, and country neighborhoods. Very many of them are lost to our Lutheran Church for lack of organizations to receive them. The number thus lost to the Lutheran Church has been very great. Other Churches may have gained, but we have lost, and are still losing in this way. As the Church becomes better established in the West, this source of loss will be remedied, and in the meantime something should be done to save our own members, who remove to distant sections of the land. The Epistles of Paul show how much attention was given to individual members who were travelling from one place to another, and we should imitate the primitive Church in this respect. It would be a very interesting and curious scrap of our history if we could trace the ecclesiastical lives of the Lutherans who have migrated from the East to the West, during the last half of a century.

As has been intimated, some of these causes are operating less unfavorably than ten years ago. There is less friction in the Church, and asperities are softening down. We are becoming better known and established in the West. Institutions are already planted that must tell on our growth in that section. We may expect greater gains and fewer losses.

The outlook for our General Synod is hopeful and encouraging. Despite the difficulties under which we have labored—heavy losses by sectional and ecclesiastical divisions, and from other causes—we have still a goodly heritage. General Synod Lutheranism commends itself to the judgment of the

people, and, where properly understood, gains favor. It is simply, as we believe, New Testament Christianity.

The weakness of the General Synod's work, so far as it has weakness, will be found largely in the general interests of the Church, and as these tell again on our prosperity as a whole. In building churches for themselves, in gathering in members, in Sunday School work at home, our pastors and churches are not behind those of any other denomination. Indeed it may well be doubted if any equal number of ministers in any other Church can show more work accomplished than is done by the ministers of our General Synod. They are laborious, self-denying, and successful as individual pastors. But we have not yet learned to take a broad view of our whole field, and of our whole work as a Church. The general interests of the Church are allowed to suffer.

It is repeated again and again, that our greatest wants are men and money, and it is readily seen how these wants have arisen from our inattention to the more general objects of the Church. We have not done our part in the work of education. Our Literary and Theological Institutions have not been properly cherished. We have Colleges and Theological Seminaries that are doing a good work. They will not suffer in comparison with those of other Churches, so far as results attained are concerned. Their graduates are scattered all over the land doing good service. But it is a painful and humiliating fact that we have not a well endowed Institution of this kind in the whole Church. Those that have been most highly favored by the contributions of the Church in the way of endowment, are still left to struggle with pecuniary difficulties. The number of young men educated for the ministry is by no means adequate to the demands. We are left to fill up the want by those who are only partially trained, and such as come to us from the ministry of other Churches. It is no disparagement of the many worthy men thus introduced into the Lutheran ministry to say that we would gain by a well trained ministry—trained too in the bosom of our own Church, and trained to respect and love that Church. Had the Lutheran Church invested more in

her Literary and Theological Institutions, more in the cause of education, and allowed fewer of her young men to go elsewhere for a training, and depended less on others for the men to fill her pulpits, she would be in a more healthy and vigorous condition to-day. It is not too late to learn by sad experience and to avoid a similar evil in the future.

The general Benevolent operations of the Church—Home and Foreign Missions, Church Extension, etc.—have suffered in like manner and from the same cause. Congregations that freely spend twenty, thirty, fifty, and even a hundred thousand dollars on home objects, not unfrequently give but little to carry the Gospel to the heathen, or to supply our needy brethren in destitute places in our own land. The amount of money expended by the Lutheran Church in building and improving churches at home, contrasts painfully with the small amounts given to benevolent objects abroad. The reports in the statistical table of the General Synod at Baltimore, two years ago, show nearly a million of dollars for local objects against some twenty-five or thirty thousand each for Home and Foreign Missions. We feel a pride in the growth of fine churches and comfortable parsonages, and would not abate one cent of what the Church is doing in this direction, but we need to take a broader view, and do more for the Church at large.

Our Church is not a poor or feeble Church. The wealth is more generally distributed than in some other denominations. We have the ability to do anything we may choose to do. And we rejoice in the conviction that the Church is gradually taking a broader view, and feeling more and more the responsibility that God has placed upon her. We must abandon some of our individualism and inscribe on our banners *for Christ and His Church*.

ARTICLE II.

THE AUTHOR OF THE AUGSBURG CONFESSION. *

From the German of G. L. PLITT, D. D., Professor in the University of Erlangen. By Rev. H. E. JACOBS, A. M., Professor in Pennsylvania College.

If the attempt had not recently been made to pervert history on this point, it would be an unnecessary task to write still more, especially in this connection, concerning the author of the Augsburg Confession. It was an historical inquiry, which if even undertaken in the service of truth, was still in no way successful, that led Dr. Rückert to the expression: "The Augsburg Confession is distinguished so significantly from previous labors proceeding from Luther's hand, or originating under his co-operation, that it cannot be designated as his without a violation of truth. Of this Confes-

* In the QUARTERLY REVIEW for April 1876, exception is taken to a statement, in the article on Melancthon in McClintock and Strong's Cyclopaedia. While there was no intention, in the expression "almost daily correspondence," (we did not write "daily correspondence,") to speak with mathematical accuracy, but simply according to popular usage, in which the "almost daily" would not deny occasional interruptions, yet the careful examination of the correspondence shows such a failure of Luther to receive intelligence for three weeks (see Krauth's Conservative Reformation, p. 232), that we acknowledge the words used as liable to leave a wrong impression, and, therefore, would modify them, if the article were to be rewritten. The question as to the real historical significance of this interruption has been exhaustively discussed in English treatises readily accessible to all earnest students. As to the deeper questions involved in the consideration of Melancthon's relation to the Augsburg Confession, we invite attention to the above able presentation of Dr. Plitt. It is a chapter from his very thorough *Einleitung in die Augustana*, Vol. I. pp. 554, Erlangen, 1867; Vol. II. pp. 491, Erlangen, 1868. If the patronage would justify it, a translation of this thorough work would be a great acquisition to our American Church Literature. J.

sion, Luther had seen only a part, and this also not in the form wherein it was delivered and handed down to posterity. Before its completion, he was consulted or asked for counsel with regard to nothing, but on the contrary up to that time he had not even received immediate information concerning what was transpiring there. Luther became very indignant at the treatment shown him in this matter. In addition to the theologians, the civil counsellors of the electorate prince and others had labored upon the Confession." * Full of joy, on account of the agreement of this result with his own views, developed previously and since then in many writings, Dr. Heppé emphatically declared: "Dr. Rückert has irrefutably proved that the Augustana can be regarded only as a work of Melancthon, but in no way as a composition of Luther." The Confession is represented as being the pure expression, not of the doctrine of Luther, but of "Melancthonism," which in distinction from the former had prevailed in the first period of the Evangelical Church. That this is unhistorical, every one knows who has without prejudice investigated the sources; even the representation that has already been given of the period of the Reformation until 1530, I think, will show this. From different quarters already attention has been called to what is unsatisfactory and erroneous in that historical investigation;" † and the second part of this work will enable us to perceive still more in regard to the individual articles of the Confession, that this is not the record of a doctrine deviating from that of Luther, yea, even that Melancthonism is in opposition to it. Here we desire only to indicate in a few words the theological development of Melancthon up to this time. For what has hitherto been written fails as yet in being actually satisfactory, because it fails in a truly unprejudiced and in all parts

* *Luther's Verhältniss zum Augsburgischen Bekenntnis. Historischer Versuch von Dr. L. J. RUCKERT, Jena, 1854.*

† First by CALINICH, *Luther und die Aug. Conf.*, Leipzig, 1861. More thoroughly by KNAKE, *Luther's Antheil an der Aug. Conf.*, Berlin, 1863. Most recently ENGELHARDT, *NIEDNER's Zeitschrift*, 1865, pp. 513 sq.

thorough presentation of his theological convictions, their ground and their change. * This is not to be wondered at, as the task involved therein is one that is neither easy, nor pleasant and thankful.

The mind of Melanchthon was one that absolutely took no interest in what was speculative, a fact in which all unprejudiced judges of his writings agree; so that it is impossible to speak of any particular, self-consistent system which he possessed. It ought not, however, to be denied that he could think with logical correctness;† for to develop and present with logical correctness a thought or a summary of doctrines is an entirely different matter from thinking in a creative manner, and with speculative power tracing out and developing a peculiar scientific system. It would be a misfortune to Theology if all theologians to whom the latter power cannot belong, must for this reason be denied the former also. And is it an act of injustice to Melanchthon, if, in thankful recognition of the gifts wherewith God entrusted him, and which he turned so magnificently to the honor of God and the blessing of the Church, it is denied that he possessed another gift, just because he was not furnished with this by God?

It must, therefore, be asserted that Melanchthon was not a speculative, creational, or systematic theologian; yea even to a certain degree we must deny him self-consistency. His chief endowment consisted in this, viz. that what he had once clearly known he could then present in beautiful, transparent form, and so make it intelligible in the widest circles. By this he became pre-eminently the teacher of Germany, the indispensable associate of Luther. What he has accomplished in the peculiarly philosophical sphere, does not go beyond a new and pleasing reproduction of former doctrines,

* The best presentation of this subject is the masterly, but on this point of course rather brief paper of LANDERER in HERZOG, *Theo. Realencyclopædia*, IX: 252 sq.

† HEPPE, *Die Entstehung und Fortbildung des Lutherthums von 1548—1576*, p. 237.

and secures for him no place of rank in the history of philosophy. And when in Theology he came to questions that were peculiarly speculative, power failed him. Into the depths he did not penetrate, but evaded difficulties without solving them; for what has indeed been praised as a solution, is just nothing more than such an evasion. In the first great theological work, through which Melanchthon proved before all the world his calling as a master of doctrine, he omitted, in clear antithesis to the scholastic Theology, the doctrinal points which refer to the mysteries of the divine nature, in order to treat only those whereby rest of conscience is assured and life improved.* And when at a later period, he enlarged his book on Dogmatics in this particular, this was not done in such a way as to evolve these doctrines into statements deduced from the previously correctly fixed conclusions of systematic Theology, but he arranged the same simply as new parts in a treatment in no way exhaustive. Already at an early period, in the composition of his *Loci*, he expressed himself well on the doctrines of God, of the Trinity, of creation, but constantly with a certain caution and indefiniteness, always so that it is manifest that he has the least possible to do with the knowledge of the facts of salvation and their inner connection, except to show how the salvation of man and peace of conscience rest upon them, and how through their consideration man progresses in holiness. Contrasted with the latter, the worth of the former receded from him, yea under circumstances it could appear to him even as indifferent. His theology was preponderatingly directed to the moral in Christianity. In this trait, as in so many others, he resembled his master, Erasmus, far above whom he of course towered in this, that he knew the source and nature of Christian morality—a knowledge that was wanting the former. When he studied the Holy Scriptures and explained them, it was for the purpose of making them fruitful in the life “Genesis is to be urged especially,” thus he began his annotations on that book, “that from it we may

* *Loci Communes* of 1521. My edition p. 102.

learn to know the origin of sin, and the first promise of grace, on both which parts the entire Scriptures depend." * And in a similar way even in the most difficult dogmatical questions, he directs his look to the practical use which is to be obtained from their treatment. It was this which could command his sympathy; the mysteries, where possible, he left untouched. † "Of the creation," he says, "we dare not form such a conception as the poets, as though God had created only the first forms of things, and granted them fertility, but then allowed them to proceed, each according to its nature and design; on the contrary, as to how God has created the first things, it should be known, that he creates, maintains and rules all things, a matter that is indeed incomprehensible to reason, but indubitable to faith * * * The history of the creation is heard in vain, if it be not observed in faith that God dwells in all creatures and maintains and rules them. * * * For Moses has here taught what the Apostle expresses thus: 'Of him, and through him, and to him are all things,' whereby we learn to trust in him, of whom we know that he cares for his creatures." ‡ And in his writings, up to the composition of the Confession, let any one point out more than a few passages, wherein he has expressed concerning the creation any thoughts that are self-consistent, and that advance theological knowledge. § When

* *Annotationes in Genesin*, v. 1523. C. R. 13 : 761.

† C. R. 14 : 1048 in the Notes to the Gospel of John sent in 1523 by Luther to the press : "The prohibition in the law, that no one should curiously observe the holy of holies, signified that no human thought should be brought to divine subjects and those incomprehensible to the flesh * * * Wherefore we must speak here in a few words concerning eternity, the begetting of the word, and such mysteries, lest curious persons may be overthrown by some human thought. For since nature is ignorant of God, it conceives of his image after a carnal manner, and when some temptation has made sport of this, it thinks now that God and all divine things are nothing, or that God is unjust and wicked. Since this is the case, these sublime mysteries must be left by every one to his own spirit; they are to be experienced rather than declared."

‡ Ann. in *Genesin*, C. R. 13 : 763, 764, 766.

§ Thus in 1527 in his Commentary on the Epistle to the Colossians,

he comes to speak of the Trinity, he says: "To speak, is to produce a word, and because, above all things the Father contemplates himself, and in the contemplation of himself, the order and relation of all that which can be created, he produces the word, which is the image of the Father, and, in this word, his resolution to create all things. Through this word all is created, and all is maintained, and will again be renewed." Thereupon he derives thence conclusions concerning regeneration. Several times he treats of the Trinity, but even here the challenge expressed above in reference to the doctrine of the creation, can be repeated.*

Besides this preponderating moral tendency of his scientific activity, there lay in Melanchthon's character (and the connection between the two easily manifests itself) a great inclination for peace. Only by this, he believed that the Church life could be developed joyfully and successfully. Whatever disturbed this was therefore suspicious and disagreeable to him. Hereby his judgment became perplexed, and his understanding confused.

As an enthusiastic humanist, in the sense of Erasmus, Melanchthon had come to Wittenberg; like him, he intended by the study of belles lettres to renew the Church, i. e. to improve the morals. To break with the existing Church, did not enter his thoughts even remotely; yea it could not in any way, for he still stood entirely on its foundation, and constantly needed for himself an outward support. But now the influence of Luther who as a Reformer, had already grown to maturity, was upon him overpowering. Almost the first meeting, made the two men, who so eminently supplemented each other, friends, and it was not long, until Melanchthon, through his friend, attained also to a knowledge

he remarks on 1 : 16, "Nor ought we to imagine that God has abandoned the things that he has created, just as we see a ship-builder abandon the ship that he has made, and leave it to be controlled by another. * * * And these things I think are useful for inspiring fear and supporting faith."

* The passages cited on the text, C. R. 13 : 761. cf. C. R. 19 : 1049, where also the practical worth of the doctrine is especially noted.

of the Gospel. The way indeed by which he came thereto was not the same as in Luther's case. He proceeded not through such struggles, agitating the innermost being, and seizing with violence the entire man, as did the latter, but he went gradually forward, step by step, alongside with his growing intimacy with his older friend, which was promoted chiefly by the most earnest study of the Holy Scriptures. He bowed himself beneath the truth, testified to by the Scriptures, that the salvation of man is founded in no way upon his own deeds, or what is in any way outward, but entirely upon the free grace of God in Christ Jesus, since now also the experience of his heart corroborated this. From historical faith in the words of revelation, he came to personal faith in Jesus Christ as his Saviour, and thus also attained true Christian assurance.* Therefore he could speak and write with such convincing clearness of that which he now had experienced; with the power of a master, he developed the doctrines of sin and grace, of the Law and the Gospel, of faith and works. Yet just because of this mode of development, he still did not attain in himself such an unshaken confidence as we find in Luther. Much as he also lived in the Holy Scriptures, yet he still did not feel so free in it, as did the former; in a certain way, it remained to him still an outward thing, a law beneath which he bowed himself. His experience of the new life, was strong enough to render possible for him the separation from the Romish

* It seems to be almost a picture of his relation to Luther when in 1523 in his commentary on the Gospel of John, C. R. 14 : 1091 he writes : "What is added is necessary, viz., 'Now we believe not because of thy saying,' i. e. because of the miracle that has occurred with thee : because the miracles which occur outside of us, do not assure our hearts of God's will towards us, as we have seen above in Nicodemus. But the things which occur with us, and in our hearts, these assure our hearts * * But these occur when, by the cross, he teaches us to know him, and to believe. * * Those they believe, not so much because of the miracle with another, but because they themselves have heard and seen. There is no Christian life where the heart is without such certain knowledge of God, and faith." Cf. 14 : 1134 with 10 : 14 ; and 1102 with 6 : 37.

Church which even now was impending over him; and this was made easy to him, when, in his studies, he went back into the history of the Church, and there found that, in the most essential points, Luther agreed with the universally revered fathers. This agreement, to which, as it could not be otherwise, even Luther attached so much, was to him, at that time already, of the very greatest importance, and became still more so from year to year.* His words show clearly how they strengthened him; here he found also again the outward support, which he had lost in the Romish church, and which he still needed, and this fact must not be overlooked. As the highest judge of Christian doctrine and life, he naturally esteemed Scripture,† and he gave excellent rules, according to which the understanding of it is to be attained; but it still cannot be denied, that his very careful regard for the old fathers, had very significantly influenced his study of Scripture, and his entire theological development.

In the first years of his residence at Wittenberg he displayed unanticipated power and courage. The new life of faith which was arising within him, urged him on; it constrained him to testify and confess the treasure which he bore in his heart. Add to this, that he felt in himself the full power and freshness of youth, and stood among companions who were in common filled with high enthusiasm for striving after a great object. Far and near he attacked the

* In 1524 when Cardinal Campegius desired Melancthon to give him some information concerning Luther's doctrine, he wrote: "Luther does not contend concerning ceremonies. He teaches something that is of more importance, viz. what the difference is between the righteousness of man and the righteousness of God. For the very words of Scripture must be employed, in order that it may be clearly manifest in what manner the conscience is to be established against the gates of Hell, and in what repentance consists. These are the things which, at this time, have been divinely displayed by Luther; and in almost every age, there have been those whom he can cite as witnesses of his doctrine. Let no one think that these are matters fabricated for the first time by Luther."

† Cf. C. R. 14 : 1127 and 1181.

enemies and won one victory after another. From conviction he had made the interests of the Evangelical Church his own, and would not permit anything to separate him again from them. Thus he wrote to Erasmus who sought to withdraw him: "I cannot with a good conscience reject Luther's doctrines; this I would do even bravely if Holy Scripture would constrain me thereto. That some may interpret this as bigotry, and others may interpret it as foolishness, does not trouble me. I shall permit myself to be recalled from this opinion neither by regard to men, nor by any offences whatever."* As he himself here says, at that time he came forward on Luther's side, with all the means which had been given him, and defended Luther's doctrine; the *Loci* are in all essential points the pure expression of this. The free will of man with respect to salvation he denied just as emphatically as did Luther, yea, where possible, still more directly, and taught very expressly the eternal predestination and election of only a few to salvation.† But this happened in no way because of conscious speculative presup-

* C. R. 1 : 675 under date of Sept. 30th, 1524.

† In Commentary on Gospel of John, he says on John 6 : 37, C. R. 14 : 1102 : "Against the free will nothing can be said more aptly than that those only come to Christ, whom the Father gives to him, or whom the Father draws, as he afterwards says, or the Father teaches. The Father's giving to the Son is election. The Father's drawing or teaching and giving the knowledge of Christ, is this, viz., the teaching of judgment and righteousness : judgment in this, that the heart feels that all that pertains to us is damnable, but that we are justified gratuitously through Christ whom the Father has given for us. Moreover to teach this is not the letter, but it is spirit and life in the heart. For both the Jews heard the letter, and all the wicked now hear it. * * You see therefore that nothing whatever is ascribed to the free will or to human powers." Concerning Predestination, see 14 : 1103 on John 6 : 40 and 1106 on John 6 : 45 : "The discussion of Predestination causes in carnal men contempt of God, and blasphemy. For the flesh judges thus : Why should I serve, since I am ignorant as to whether my service will be accepted. But it consoles spiritual men who resign their will to God, and know that the secrets of God ought not to be declared, but ought to be believed, and also know

positions, or in connection with a particular theological system, but purely upon practical grounds. He wished to withdraw from man all false pillows of repose, and referred him alone to the grace of God. But in spite of the strong expressions which he urges, one still feels that the matters of which he treats presented difficulties to him which he was not able to master. Yea his exact words not seldom make the impression that he has chosen them for the purpose, through such precise statements, of antagonizing his own anxious uncertainty, and suppressing his rising thoughts. And such thoughts began to rise in him, especially after the Evangelical Church had entered into controversy with other Reformed tendencies.

The necessity of the struggle against Rome he understood after he had attained to a knowledge of the Gospel, and to it he devoted himself with the fullest confidence. Add thereto to a certain extent, the current of the times; the number of those who led him was extraordinarily great, and they were the most important among the people. Even already the fruits of the struggle could be seen; many open evils vanished; knowledge was diffused to the farthest circles; above all the earnest wish to improve manifested itself. It could not be denied that in reality a new period for the Church had begun. But now almost at the same time other controversies broke forth; those who hitherto had contended together, separated, yea they turned against one another; all relations, the civil as well as the churchly, appeared to fall into dissolution; the fair fruits which Melancthon had hoped of the Reformation, the renewal of the Christian life, and, by the side of it, the revival of science and the progress of knowledge, appeared seriously endangered, and in question. Thereby Erasmus became an open opponent of the Reformation. This Melancthon could not become even for a moment, for his

that as believers they are saved. Cf. 14 : 1056, 1057, where he explains in detail the *φωτίζει πάντα* of John 1 : 9; and 1061, 1065, 1113 where he makes Predestination synonymous with God's special Providence; 1151, 1178.

heart had been won by the Gospel. But while these storms of the time made Luther only so much the firmer and more confident, they nevertheless brought Melancthon into constant uncertainty, into a vacillation whereby his knowledge and his judgment were sometimes disturbed. Deep sorrow on account of the distress of the Church filled his heart; he became indignant when he saw how the weaknesses and sins of men interrupted and marred the great work of God; he became out of humor in his innermost soul. Even his own outward situation no longer pleased him; from his earlier friends, enemies arose against him; he felt himself isolated, in a foreign country. In such melancholy disposition he wrote in the summer of 1526 to his friend Camerarius: "See how unhappy I am, in being compelled to be so far from thee, whom with justice I regard and am accustomed to call my true friend, and to forego so many pleasures of our friendship. You have Mica, but here I have none like-minded, but there are here wolf-friendships, as Plato calls them, full of care and unpleasantness."* All these points we must take into the account, if we wish to judge correctly his circumstances and his theological position in the succeeding years.

When Erasmus, in 1524, wrote concerning the Free Will, Melancthon rejoiced that such a man had undertaken to treat upon this doctrine, "a chief part of all Christianity." He manifestly had long occupied himself with this question, without coming entirely into the clear concerning it, and he now hoped for its thorough elaboration.† But just this

* C. R. 1 : 804 on Sept. 4. He several times about that time complained about his abode in Wittenberg; C. R. 1 : 830, Nov. 11, 1526; 1 : 859, Febr. 26, 1527, to Camerarius: "Look at me, how much more unhappily situated, an exile from home, far from friends and relatives, among these men, with whom I could not speak, if I were ignorant of Latin. Add that in this place there is one who glows with the greatest hatred among all nations. Already in the city itself the minds of those who control affairs, are not sufficiently united." He means Luther and Schürp. "In the midst of their dissenting wills, how great danger there is to a moderate man, occupying any public office, you are not ignorant." Here we notice his displeasure.

† C. R. 1 : 673. Already in May 1522, he wrote to Spalatine, C. R.

thoroughness he had to miss in Erasmus; instead of this a violent controversy arose, which excited passion and converted a great part of the humanistic friends into enemies of the Evangelical Church. Melancthon found himself drawn personally into the controversy, a matter that greatly grieved one of such a peaceable disposition.* And in his discontent at this troublesome controversy that sundered friends, the subject of the same receded in importance to him, so that in 1527 he wrote: "O that God would grant us grace that we might rather teach the Church what edifies, than what excites hatred and division."† This sounds almost like Erasmus, so that it can scarcely be supposed that he was of this opinion. He remained upon the side of Luther as he declared even to Erasmus.‡ But he still had not become entirely free from his timidity, on account of which he besought Luther that instead of answering Erasmus farther he would briefly and clearly present his own opinion of the Free Will,§ and he even felt himself constrained to develop also his apprehension of the question partly indeed in order thereby to work his way up to clearness. He promised an especial treatise upon this subject, which of course did not appear.||

Still more momentous to him than the controversy with Erasmus were the civil disturbances which agitated Germany during the same years. To him, as a man constantly circumspect concerning order and obedience, they were in the highest degree odious. His judgment on the rebellious peasants was much more severe than that of Luther. That the Evangelical Church did not bear the guilt of the insurrection, he knew; yet he still had to declare that many who pretended to be preachers of the Gospel had been guilty of acts of

1 : 572: "In my *Hypotyposes* I have explained one or two passages more clearly as to the nature of the Free Will and Christian Liberty." This refers to a new edition of the *Loci*.

* C. R. 1 : 793, 807. † C. R. 1 : 880. ‡ C. R. 1 : 913, 946 in March 1528. § C. R. 1 : 893. || C. R. 1 : 807, July, 1526: "Concerning the cause I trust especially indeed in God, but am confident that I will prove my opinion to all good men;" 1 : 893, Nov. 1527 to Luther.

great neglect. And the more the wounds of the Church pained him, so much the more was he indignant at such men. He had opportunity repeatedly to see how in the pulpit unnecessary things were treated instead of those that were most necessary. The people were ignorant and intractable, so that above all it was needful always to present again the simplest Christian truths, to exhort to repentance, and to receive into discipline. Instead of this there were ministers enough, who mostly delivered themselves of abusive harangues against the Papacy, brought theological controversies into the pulpit, spoke much of faith without preaching seriously of repentance, and instead of urging renewal of life demanded a change of divine service, and the like.* This widespread disorder justly agitated him, and still increased his opposition to churchly struggles. He made it his chief concern to remedy every defect, and conferred thereby great profit upon the Church; but beyond this effort he was able indeed to find time to undervalue, in some respect, the significance of doctrine, upon which every struggle depended, especially when even he was not yet altogether in the clear concerning these doctrines. This applies especially to the doctrine of the Lord's Supper, in which he had by no means attained certainty when Carlstadt made it a question of controversy, and which did not appear to him to be of especial importance for the advancement of the Christian life.† To show that Carlstadt's scriptural proof is untenable, did not prove difficult to him; here he had to decide in favor of Lu-

* C. R. 1 : 714. Lamentation concerning the Dearth of Good Teachers: "It is not so much the Papists that quarrel, but the adversaries of the Papists often much more earnestly than the rest. For sometimes there is even a controversy concerning a mere trifle." See also 1 : 834, 899, and frequently elsewhere.

† C. R. 1 : 722, Jan. 2nd, 1525: "I commit the matter to Christ to take measures for his glory, according to his wisdom, and I constantly hope that he will reveal to us also the truth concerning this thing.

* * I am writing puerilities, which I esteem more devout than all the disputations and dice-playing of these false theologians. I am so self-conscious that I have never theologized except to improve the life."

ther; the simple word of Scripture spake to him in behalf of this, and if its meaning was even "contrary to reason," this nevertheless did not offend him.* Besides Carlstadt's legal character also troubled him, as he wished the Mosaic law throughout to be made permanent, and thereby endangered of course not merely the Church, but civil order also. Like Luther he associated his opponent more than was just in connection with the Anabaptist movements.† It was also this which from the very beginning prejudiced him against the Zurichers. He had heard of the assault upon pictures at that place, and censured it severely, and besought Œcolampadius to put a stop to it.‡ But now Zwingli also came forward with his doctrine of the Lord's Supper, toward whom, even without this, he had conceived a dislike. Friends from Constance, as Thomas Blaurer, wrote to him concerning this, and made him acquainted with their displeasure at the tendency prevailing in Zurich|| And when he then himself read Zwingli's writings, he saw that the distinction was one that penetrated much deeper, and that touched not merely the doctrine of the Lord's Supper, his dislike of him increased. "Every Evangelical judgment" he declared gave its verdict against him.§ The less he approved this new doctrine, so much the more was he provoked that such great importance was attached to the same by the adversaries who had introduced it. "With their unholy and pernicious treatment of this one dogma, they are filling all the libraries. They insist upon this one thing in such a way as though all other Christian doctrines do not advance piety."¶

*C. R. 1 : 812, Aug. 1526 : "Those who deny that the pronoun *τοῦτο* refers to the bread, are without common sense." Add thereto his judgment concerning Carlstadt's doctrine in C. R. 1 : 760, Oct. 1525.

†C. R. 1 : 732, 740. ‡C. R. 1 : 786, Febr. 18th, 1526. Here there is no allusion whatever to the Lord's Supper. ||C. R. 1 : 795, April, 1526. §C. R. 1 : 801, June 24th, 1526. He did not answer Zwingli, when the latter had appealed by letter to him, 1 : 901. There is no letter from him to the Swiss Reformer.

¶C. R. 1 : 865, May 4th, 1527.

He had also begun to seriously reflect upon the question; and it gave him the greatest joy when he believed that he could discover that even the old fathers agreed with the doctrine of Luther as founded upon Scripture. This made a powerful impression upon him, and he proclaimed it to every one who was willing to hear it. "Only know that Luther's doctrine on this subject is one that is very old in the Church."* With the utmost severity he expressed himself concerning Zwingli's view, which made out of Christianity a sort of heathenism, and did not serve to give the conscience rest.† But this severity and determination in his opposition, was with him in no way, as we have before remarked, the result of a full clearness and certainty on his part. The doctrine of the Lord's Supper continually occupied him, and doubts and considerations occurred to him for which he was not so easily prepared. That the celebration of the sacrament is no mere confession, but that in it a communication of God's grace is consummated, was to him well established; yet then it appeared satisfactory to him concerning the same, that Christ is personally in the Lord's Supper, and that in it his body and blood are really received. He had originally

* Luther wrote, Febr. 2nd, 1525: "We have entrusted some of our learned with the commission of collecting not only what Tertullian, but what all the ancients thought concerning this sacrament, in order that the mouth of those speaking evil might be stopped," *de Wette* 2: 621. Cf. p. 477. Melancthon was among those thus commissioned. He writes in the first place to Moiban in Silesia: "You hold fast to that which the ancient writers have believed: that the body of Christ is in the Eucharist," *C. R.* 1: 809. Then also 1: 823, 830. "Concerning the communion, I beseech you, do not quarrel. For these controversies are of no profit; and it is not the part of a good man, to rashly depart from the opinion of the old writers. But I have said elsewhere to you that the opinion concerning the communion, which we have followed, seems to me to be very ancient," 1: 901: especially 910. It is well to bear in mind that during all these years, he relied more upon the Fathers, than upon Scripture; they, as the representatives of the old Church, afforded him also an external support for the understanding of Scripture; but this was a very uncertain support, a precarious and dangerous foundation.

† *C. R.* 1: 846, in the year 1526.

declared: "All confess that Christ works in man, if he use the sacrament aright, as he says: 'We will come unto him and make our abode with him.' They also confess, if they teach that the body and blood of Christ are not in the Supper, that Christ is nevertheless truly with them according to his divinity, if they use the sacrament aright. Now there is never any ground to sunder Christ, so that he is with us according to his divinity, and according to his humanity not with us, especially since he has said that he gives us his body and blood, whereby to console us, that we should, on this account, regard it as certain that he wishes to be with us not only in thought, but truly and really. So Paul also declares that the Supper is the communion of the body and blood of Christ. But if Christ be not there corporeally, it is a communion of the spirit, and not of the body or blood."* According to the above, he did not yet at this time consider the mode of the corporeal presence, but put to silence the doubting questions of reason. Yet they returned and rendered him uncertain; and it cannot be well denied that, after this, *Æcolampadius*, who was so exceedingly intimate with him, exercised upon him an especial influence. Luther constantly made a distinction between him and Zwingli; and Melancthon, who was acquainted with the pious disposition of his friend, made the same distinction to a still greater extent. At first he could give no assent to the allegorical interpretation of the words of institution by *Æcolampadius*; but he still did not forget it, and at a later period believed that he had found examples for such an allegorical mode of speech.† But the objections which *Æcolampadius* made to the Lutheran doctrine especially troubled him; the question as to the *how*?‡ He had great comfort in being able to say that in the

* C. R. 1 : 760. Opinions concerning Carlstadt.

† The letters to his intimate friend Camerarius, show us this, C. R. 1 : 803, July 2nd, 1526.

‡ C. R. 1 : 948, March, 1528: "In the matter of the communion, the conversation, as they call it, for a long time offends me. *Æcolampadius* emphatically urges, how this shall be effected, viz. that the body of Christ be called from heaven? whether this be done by the merits

old fathers he found the corporeal presence taught, and in like manner the firmness and unshaken confidence with which Luther presented his doctrine strengthened him when vacillating.* He also continued to hold that Christ is corporeally present in the sacrament, and gives his body and his blood to the communicants; the question as to the *how* he put aside. And far from presenting a doctrine on this subject departing in any way from that of Luther, he wrote on the contrary to Spengler: "I would not be the originator of a new dogma in the Church. I always have admonished Billicanus to consult the old writers, and I always do thus. As they now so often assert that Christ is present in the Lord's Supper, I will not depart from this unanimous doctrine of the Church. Here you have briefly my opinion."†

Where, now, in all this was the Melanchthonism which

of the priest or of the people, or, as some have said, by virtue of the words." At length I have come to this opinion, that it is to be ascribed neither to the merits or prayers of the priest, nor of the people, nor to the virtue of the words, that Christ gives us his body and blood; for this is, as it sounds, magical. This rather pleases me, viz. to ascribe the cause to the institution of Christ. For as the sun daily arises, because of the divine appointment, so the body of Christ, because of the divine appointment, is in the Church wherever there is a Church. And what some contend for, viz. that the body of Christ cannot be in many places, this they do not sufficiently prove. For Christ has been exalted above all creatures, and is everywhere present. For he says: "I am in your midst." C. R. 1:908, in Nov. 1527, he wrote: "These divisions concerning the communion, in which there is some fault."

*C. R. 1:913, in Dec. 1527, after the conference with Luther at Torgau, which occurred on account of the Book of Visitation: "We conversed concerning the Eucharist: concerning which, when I had timidly said much, he told me, what I was rejoiced to hear, that those things which he taught he believed with firmest soul." And C. R. 1:920 to Camerarius: "I have read many things by Luther concerning the communion, and concerning the paradox, laid down by some as a dogma, of a mingling of the bread with the body of Christ, but he answered affirming definitely and maintaining the very things as before. I think that this controversy ought in no way to be touched by me."

†C. R. 1:901, Oct. 1527. Here is found for the first time the expression.

was to govern the Church? No one was farther than Melancthon at that time from the setting up of a party, as he wished that even the doctrines throughout uncontroverted should be preached only with caution.* He had still doubt and want of clearness with respect to several, but no wrought out distinctive doctrines; and even these he did not bring forward. He least of all wished to propose a new doctrine in the Church, but only to proclaim the old evangelical truth, as he had found it in the old fathers, and as now again at a later time it had been displayed to his conviction by Luther, and prevailed in the Evangelical Church. This was his ecclesiastical position at that time. And he obtained an excellent opportunity to prove it. The commission was entrusted to him, on the occasion of the Visitation, to compose a brief doctrinal directory for the clergy in general, which Luther then in the introduction declared to be even the first confession of the Evangelical Church. The Book of Visitation was throughout approved by Luther in spite of the attacks which because of the same were made upon Melancthon.†

About the same time, Melancthon in an especial treatise, just as Luther in the following year, gave forth a testimony of his faith, in the Commentary on the Epistle to the Colossians,‡ and if we ask how he here expressed himself con-

pression so current with Melancthon: "I wish to be the author of no new dogma in the Church."

* C. R. 1 : 908, 911.

† Already in Melancthon's sketch, as in the scheme finally settled upon in the conference at Torgau, the doctrines of the Free Will and of the Sacraments, in which Melancthonism was to be especially presented, were expressed with desirable clearness in the sense of Luther. The reproach at that time cast upon Melancthonism, assumed that it showed an inclination not towards the Swiss, but towards the Papists.—BURKHARD a. a. p. 122, 125.

‡ Already in 1527 in writing to Luther, he appealed to this work, C. R. 1 : 893, and in 1529, he wrote: "What I hold concerning other topics of Christian doctrine, I have declared in the last edition of the Commentary on Colossians, from which a judgment concerning me can be directly drawn;" C. R. 1 : 1111. Unfortunately this important edition is not printed in C. R. I quote from a copy of the original in the Nuremberg Library.

cerning the free will, we find an excellent explanation with which Luther could be perfectly contented, and which freed him from some former inconsistencies.† The well-established outward appearance which the Church was beginning to assume at this time appeared generally to have a strengthening influence upon Melancthon, and to this was added another matter which prejudiced him still more against the doctrine of the Swiss.

At the Visitation and afterwards, he had much to do with the Anabaptists. On this account he undertook to write against them,‡ and in this work he unexpectedly met many points of resemblance between the doctrine of the Anabaptists and the Swiss. For thus he expresses himself very severely against Zwingli in a book appearing even in the year 1528, he censures his conception of a sacrament, and condemns him for this denial of Original Sin.§ And no sooner had he finished this treatise than the desire sprang within him of publishing now also something upon the Lord's Supper. He wished to attack those who represent Christ as though he sat in a fixed place, as Homer made his Jupiter

† A long passage 12a sqq. Here he does not speak of the Predestination and Election of individuals. Cf. *Nova Scholia Ph. Melancthon*, etc. *Haganoae*, MDXXIX, where he also treats of the Free Will, 13 b. Even here he warns his readers against unprofitable and perilous subtleties, 128 b: "It cannot be otherwise than that the reason will offend and talk foolishly when it inquires into such things as God has wished to be hidden, as when we discuss the question whether we ourselves are the elect; why the Gospel has been revealed to us, and not to Socrates or Cicero; whether God is the author of evils; whether the body of Christ can be in a number of places at the same time. Such questions are not profitable, unless as Paul says, to the subversion of the hearers."

‡ C. R., 1: 937. Jan. 1st. 1528. I have finished a discussion concerning the Anabaptists, but I will not publish it, unless Luther have first seen it."

§ C. R. 1: 955 sqq. Even here he again appealed especially to the old Church: against Zwingli, 958 and 966. Even Augustine had been astonished at the deniers of Original Sin, but "in our time, the craftiness of those who ridicule the ancient doctrine of Original Sin is still more to be censured."

dine among the Ethiopians. To deny the presence of Christ in the Lord's Supper conflicted with Scripture.* This was clear and certain to him, and he hoped by writing to make himself still clearer and more certain.† Yet it was at that time left undone. On the contrary he wrote the next year in a letter to Ecolampadius which was printed immediately and probably by his own arrangement, that after longer and maturer consideration he could not accede to this opinion, but must reject it as contrary to Scripture.‡

At the composition of this letter, he was tarrying at Spire, where the Evangelical and Romish authorities were negotiating. When now the demand was made on the part of the latter that the Evangelical States should surrender the Swiss and all sacramentarians, no one favored this more than Melancthon; no one opposed so zealously as he the proposed alliance of the Landgrave with them. He sought to frustrate the preliminary conference at Marburg, and when he nevertheless had to be present at it, he was still more confirmed from what he heard from the mouths of his opponents, in the judgment that their doctrine was an objectionable, yea, a godless one. After that time his expressions

* C. R. 1 : 973, May 1528, and 1 : 981, June : "I will shortly publish my treatise concerning the Lord's Supper, in which perhaps I will seem to many to be much more severe than I am accustomed to be elsewhere."

† C. R. 1 : 1006, Oct. 1528 : "I also will pursue this matter by making such notes in order to establish myself, and to render my constancy the more fortified. Wherefore I will touch upon this controversy not unwillingly." Yet he then ceased in this, because he believed that his testimony would be regarded of little worth in comparison with the influence exerted by Luther, C. R. 1 : 1048.

‡ C. R. 1 : 1048, Apr. 8th. 1529. "As I have examined the most important matters on both sides, you must excuse me for saying, that I nevertheless do not agree with your opinion. For I find no firm reason which will satisfy conscience in departing from the proper sense of the words." Cf. the very similar letter of Jan. 12th. 1530, C. R. 2 : 11. In Nov. 1529, he wrote : "I know that the opinion of Zwingli, can be defended neither by the Scriptures, nor by the authority of the ancient writers. Wherefore teach concerning the Lord's Supper, just as Luther teaches;" C. R. 1 : 1109.

increased in severity. He would rather die than assent to their dogma; he was convinced that no one could defend such doctrines who would make the attempt. Melancthon always adhered firmly in this doctrine to the stand-point of the Evangelical Church; his words at least indicate no more doubt, although he asserted of the representatives of the deviating doctrine that they all were not really certain of their meaning.† To strengthen others also in this certainty he had a collection of passages printed which he had drawn from the writings of the fathers, to prove to all, that, even in this doctrine, the Evangelical Church followed entirely the old Church.‡ As a Church teacher he felt so confident that he thought of publishing a hand-book of Christian doctrine,§ as a testimony of the Evangelical faith to posterity. And for the present the hope even sprang up within him that upon the basis of this doctrine, the peace of the Church perhaps could still be restored. The apparently friendly proclamation of the Emperor quickened this hope, and while on the one side it made him too complaisant toward the Romanists whom he desired to win over,|| it forced him on the other side to too great severity toward the Swiss and their associates in whom he saw a hindrance to peace. That the Evangelicals at the diet for union at Augsburg purposely

† C. R. 2 : 14 in the beginning of 1530.

‡ C. R. 2 : 18, 29; 23 : 733. The treatise mentioned in 2 : 83, is another matter. On the other hand, he even at this time warns against the overrating of the ancients, C. R. 1 : 1111.

§ C. R. 1 : 1083, July 26th, 1529: "I have begun an enchiridion of Christian doctrines, in order that posterity may be able to judge what we have held concerning all the articles of faith. For often the negligence or ignorance of the old pontiffs excites my wrath, because no one reduced the sum of Christian dogmas to a system, unless perhaps these writings have not descended to us."

|| As though the Erasmian humanist were revived in him, he wrote in 1529: "The bishops could easily allow marriage to priests, they could easily free human traditions from certain ecclesiastical rites, they could easily reform the abuses of the mass. But while by tyranny they oppose themselves to those by whom they are rightly admonished, see what tumults they have excited." *Nova Scholia in Proverbia*, 52 b.

sought to refuse all participation with the Swiss, and to repel from themselves all suspicion in the doctrine of the Sacrament, has already been mentioned, and no one appeared so sincere and decided in this as Melanchthon, so that those who were rejected complained bitterly of him.*

Melanchthon had desired to write a testimony of the Evangelical faith for future generations, but this happened in a way beyond his plan, since circumstances brought it about that he received the commission to prepare the defence, with which he was desired to appear before the Emperor and explain his faith, and as additional circumstances rendered it necessary for him to treat briefly all the chief points of the Evangelical doctrine. Through God's direction he was called to this labor, and with a good conscience he could undertake the work, for he did not need to write anything contrary to his conviction. He worked upon the Confession in the name of the Evangelical Church with the help of Lutheran theologians,† and under the eyes of the Evangelical princes.‡ When his labor had been completed, it found the fullest ap-

* Zw. opp. 8 : 454, 457. "The Saxon has with him Philip, Jonas, Spalatine, Agricola ; Schnepf also is present ; all these are very strong Lutherans."

† Febr. 16th, 1560, and therefore shortly before his death, Melanchthon wrote in the Introduction to his collected works (Ed. Witt. 1580 : I : B, 1 a) : "Therefore with sincere devotion I brought together the chief heads of the Confession which exists, having comprehended about the sum of the doctrine of our churches, both for the purpose of responding to the Emperor, and of repelling false charges. And I assumed nothing to myself. In the presence of the princes and other rulers and popular leaders, every doctrine was discussed in order. Finally the entire form of the Confession was sent to Luther, who wrote to the princes, both that he had read and that he approved this Confession. That these things were thus done, the princes and other honorable and learned men still surviving remember."

‡ So BRUCK calls them in his history of the Diet, FORSTEMANN, *Archiv* : 1 : 16, and rejects the term Lutheran, as designating a sect : "In opposition to the opponents God's word must likewise be called Luther's word, because in these last times God has through him above others again proclaimed it clearly and purely to the world."

probation of Luther; and when he received the news of the reading of the Confession, he praised God for permitting him to live to that day, and regretted only that he could not be present at such a glorious testimony of the Evangelical Church.

ARTICLE III.

MISSIONS IN THE FIRST AND IN THE NINETEENTH CENTURIES.*

By Rev. A. D. ROWE, Missionary, Guntoor, India.

We shall use the word "Missions" as comprehending only what is commonly designated by the term Foreign Missions.

Our object is to draw a faithful parallel between Missions in the first and in the nineteenth centuries. While we shall attempt neither to overrate nor to underrate either the one or the other, we hope by a fair comparison between mission operations in these two periods to draw encouragement for the Church of the present day.

For the purpose of classification, we shall take as points of comparison, the time, the field, the laborers, the advantages and disadvantages, and the visible success.

THE TIME.

Since the days of the early Church, the present is the only century whose mission operations may with any degree of propriety be compared with those of the first century. Corresponding to the sixty-five years between A. D. 35 and A.

* 1. For many of the statistics and facts in this article we are indebted to the *Indian Evangelical Review*.

2. We have not included Roman Catholic Missions in our discussion. First, because reliable statistics in regard to these Missions are very difficult to get, and when gotten are difficult to handle. To add Roman Catholic converts and Protestant converts in the same column, is about the same as adding Hindoos and Mohammedans. Their characters are, as a rule, so different that it is quite unfaithful to the rules of arithmetic to add them as "things of the same denomination."

D. 100, we have the sixty-five years between A. D. 1810 and A. D. 1875, as a basis of comparison.

It was about the year 1810 that the Protestant Church, both in Europe and America, entered with new zeal upon the work of spreading the Gospel among the heathen.

The three great societies of Great Britain, namely, the Baptist, the London, and the Church Missionary Societies, were indeed founded at earlier dates, but heretofore their efforts had been very feeble. In this year the American Board of Foreign Missions was founded—though its first missionaries were not sent until 1812. We may then, with considerable propriety, fix upon this date as the beginning of an increased missionary spirit among the churches of Europe and America.

THE FIELD.

As in the first century, Judea and Galilee were the field of the Home Church, so, in the nineteenth, are Europe and America. In both cases the field to be occupied was the whole or known world. To accomplish this, genuine effort was made then as now. The preaching of the apostles was therefore spread over a great territory, and their labors were widely extended rather than concentrated. Paul alone carried the Gospel from Jerusalem, through Syria, Asia Minor, Macedonia and Greece to Rome—possibly even to Spain. Peter sends greeting from the church at Babylon to the elect strangers in Pontus, Galatia, Cappadocia, Asia and Bithynia. John addressed letters to seven churches—five of which do not come within the range of Paul's missionary labors. The immediate successors of the apostles spread the Gospel still more widely, and the vast field over which missionary operations were extended in the first century, is certainly very creditable to the zeal and activity of the apostles, their fellow-laborers and immediate successors.

Taking now a similar glance at the field occupied by modern missions, we find that by the churches of Europe and America have been established missions from Greenland, Labrador, British America, Indian regions of the United

States, Mexico, Central America, the West Indies and Guana to Tierra del Fuego and the Falkland Islands; from Senegambia, Sierra Leone, Liberia, the Gold and the Slave Coasts, the Niger, Calabar and Gaboon countries, Cape Colony, the Bechuana and Kaffir districts, Madagascar, Zanzibar and Abyssinia around to Egypt; thence to the Islands of the Indian Archipelago, Ceylon, India, Burmah, Thibet, Persia, Syria, Japan, China, Australia, the Sandwich Islands, New Zealand, New Guinea, Polynesia, Melanesia and Micronesia, the mission operations of the present century have extended. In all of the countries named, and elsewhere, the gospel standard has been raised.

Looking at the extent of the field *entered*, if we may not safely say *occupied*, may we not in all fairness repeat the words which we applied to the first Christian missionaries, and say the extent of the field is creditable to the zeal and activity of the Church of the nineteenth century? The countries and cities in which the churches of the early missionaries were established could scarcely have been called "Christian," at the end of the first century, any more than India, China and Japan, Calcutta, Hongkong and Yokohama, can be called Christianized in our day. Wherefore we conclude, that on the point of thoroughness we can make no comparison in favor of either period.

THE LABORERS.

In the early period the prominent laborers were comparatively few. There were, however, besides the apostles, a goodly number of staunch helpers, who must not be left out of the statistics. Among them were Barnabas, Luke, Timothy, Silas, Apollos, Aquila, Philip the Deacon, Tychicus and Trophimus, besides presbyters, or bishops, and other useful agents. These, from the start, were fellow-laborers with the apostles. It may be supposed that numbers more of such men, whose names are not recorded, were brought at an early day into the service of the Church; so that at the end of the first century they, together with the ordained minis-

ters, must have formed a goodly company. We can not positively say how many, but may put their number down at several hundred.

In the present century, the number of missionaries has gradually increased until now their number exceeds two thousand—not including native pastors and helpers. Among the early laborers there were occasional clashings of opinion. There arose necessities for earnest consultations and even for letters of authority. On the whole, however, they worked with a unity of purpose and in quiet harmony. The same we think, may truthfully be said of modern missionaries. While there are denominational distinctions, which are taught and insisted upon with more or less emphasis in the various missions, the fundamental doctrines of the Gospel are so much more prominently presented that the minor differences vanish almost to nothing, and there are thousands of native Christians in India, and elsewhere, who could not tell, for their life, whether they are Lutherans, Presbyterians, or Methodists; High, Low, or Broad Church. All they know is that they are *Christians*.

Missionaries traveling from one station to another are quite at home with their fellow-missionaries, whatever their Church or Mission Society connections. In general, the harmony and good feeling among modern missions and missionaries are remarkable. In this particular, therefore, we find no occasion for contrast in favor of missions of either period.

ADVANTAGES AND DISADVANTAGES.

Miracles.—The apostles were not only enabled to perform miracles themselves, but various miracles were performed directly for the furtherance of their work. While it is true that men did then, and might now, see miracles performed and yet not believe, it is equally true that “wonderful works” have a marvelous effect in arresting the attention of the indifferent and in dispersing the doubts of the skeptical. Their miracles were their credentials, and how frequently does the modern missionary long for some effective means to impress

upon his scoffing, indifferent hearers, that his message is really and truly the word of the one living and eternal God.

Languages.—In the times of the apostles the then known world was singularly prepared for the spread of the Gospel. The Greek language had become almost universal, and whether Paul spoke in Jerusalem, in Philippi, in Athens, or in Rome, one language sufficed. It is true, he could speak also in Hebrew, and thus hold more strongly the attention of his Jewish hearers, but this was rather an accomplishment than a requisite.

Besides this, whatever value the early laborers may have derived from the "gift of tongues" was peculiarly theirs.

In modern missions much time and energy are spent in the learning of new languages. The first two years of every new missionary's time must be counted as a debit to the language of the people among whom he proposes to labor.

Climate.—The modern missionary field is, to a great extent, between the tropics and in climates not well suited to the native of the United States or of Europe. This is a disadvantage not experienced by the early laborers. The effect of an unsuitable climate is two-fold. It depresses the energy and interferes with one's working power, even where it does not directly bring on disease. In innumerable cases, however, it has cut short the missionary's career by sickness or premature death. Not unfrequently between the difficulties of learning the new language and the ravages of the climate, the new missionary has been obliged to abandon the field without any actual labor. Such cases are fortunately very rare, but they serve to bring into prominence the disabilities, on account of climate, which falls to the lot of the modern missionary.

Helps and Helpers.—It was the custom of the apostles, upon entering a city, to go to the synagogue. There they met those who had been brought up in the same faith as themselves. They had thus a place of meeting, and an audience, in most of the cities which they visited even for the first time. Moreover, the Jews and the Gentile proselytes knew the Old Testament teaching, and the apostles could, therefore,

easily make their object understood. They had at hand a vocabulary of theological terms and definitions. Their new adherents were already familiar with forms of church discipline and government. Especially the matter of dealing with people who understood their religious nomenclature, must be considered as of no small importance when we remember the extreme difficulty experienced by modern missionaries to obtain, in some languages, proper words to express ideas of spiritual things.

Besides this, when one of the young men among the hearers said, "Here am I, I want to devote my life to helping on this good work," it was not necessary to take him and, beginning with the alphabet both of his language and of spiritual things, train him for years before he could be put to useful and responsible work. This is what has to be done, almost without exception, in modern missions. On the other hand, the apostles found laborers—Jews and Gentile proselytes—ready prepared for the work.

Opposition.—We are aware of the opposition of many of the Jews to the message of the apostles. This was no doubt, to some extent, a hindrance to the spread of the Gospel among their Gentile neighbors. As an equal hindrance, if not a greater, in modern times, we have the ungodly lives of nominal Christians in heathen lands, and, early in the century, not only the indifference but the direct interference with missionary progress of Christian(?) governments.

Printing, Science, &c.—There is one particular in which modern missions have a decided advantage. We refer to the facilities for the spread of religious literature. The art of printing, postal communications, and railways all unite to render this means of spreading the gospel easy and effective. Political supremacy, Science and Commerce have given the Christian nations an importance in the eyes of non-Christian peoples, which has some influence towards making them listen also to the "whiteman's religion."

The reader may judge for himself whether or not there is any preponderance of advantages enjoyed by either period

for the prosecution of the work. We pass on to speak briefly, in conclusion, of the visible success at the close of each period.

VISIBLE SUCCESS.

It is somewhat difficult to arrive at a satisfactory estimate of the number of nominal Christians at the end of the first century. In some of the cities the increase was much more rapid than in others. In Troas, for instance, thirty years after the first preaching, the disciples could gather into an upper room; from which we conclude that there were not many hundred of them. In Ephesus, on the other hand, the increase was much more rapid. While we have no definite census of the Christians at the end of the first century, we conclude, however, for several reasons, that their number was not very great.

1. Their existence was almost wholly ignored by the government and by literary men.

2. Pliny's letter to Trajan shows that at the beginning of the second century the ignorance in official circles concerning the Christians was very great.

3. No systematic persecutions took place until after the first century.

From these and other reasons we are led to infer that at the end of this period neither the number nor their influence was very great. A fair estimate would probably put the number of congregations at 150, and the adherents at 150,000. Some writers have put the latter number as low as 100,000. In comparison with this, we have, at the end of the modern period under consideration, nearly 2,000 principal Mission stations, some of which have from twenty to fifty congregations connected with them. The total number of adherents is estimated at 1,500,000, and that of communicants at 800,000. Mark now that while at the end of the first century the number of converts was not much more than 100,000, about the middle of the third century there are said to have been 23,000 in Rome alone, and a century later 100,000 in Antioch alone. In the time of Constantine the number of Christians is estimated at 6,000,000, and in a

few years afterwards it became the common religion of the people. Looking at this increase, what may we not expect the next century to have in store for the Christian Church? Look at the increase within a few years, and in particularly favored places. In India, there were in 1852, 180,000 adherents; in 1862, 300,000; in 1872, 500,000. The missions in Madagascar were began in 1818. After ten years there were 50 adherents; in 1868, 37,000, and in 1874, 280,000. Another striking example of rapid increase is found in the Sandwich Islands, which are now as much entitled to be called "Christian" as are the United States or Europe, if church connection be taken as the standard.

In view of all these facts, we conclude that the prospects for the universal spread of the Gospel are exceedingly favorable at present.

There is an impatience among us, born perhaps of telegraphs, railways, and steamboats, which makes us view the situation very unfairly. We ask for too great a result compatible with the time employed. In the history of God's people, from Abraham to the present day, the *centuries* are the periods by which we mark epochs and tendencies. God kept his people in Egyptian bondage—how long?—a year?—ten years?—a hundred years? four hundred and fifty years! What a useless waste of time, in our eyes. Between the latest writings of the prophets and the coming of Christ, time is wasted (?) again by centuries. Had we lived then how our impatient souls would have been vexed. We close with a paragraph on this subject which we find among our notes, but of which we are not able to give the authorship:

"It is an impatience which is justifiable neither in a psychological nor in a historical point of view to expect, after missionary effort which extends only over from four to eight decades, results which even in the apostolic period were seen only after the labor of centuries. When at the end of the twentieth century our successors study the history of modern missions, they will find the attacks which were directed against them in the nineteenth century utterly incomprehensible; and perhaps they will then have as little doubt

concerning the final victory of modern missions over the heathen peoples of the present time as we have to-day concerning the victory of apostolic missions."

ARTICLE IV.

ANDREW MARVELL, THE INCORRUPTIBLE MEMBER FROM HULL.

By R. WEISER, D. D., Georgetown, Colorado.

In looking over my library, I found an old musty volume entitled, "*The Life and Writings of Andrew Marvell, the Statesman, the Wit, and the Poet.*" I looked it through, and found it interesting and instructive, and so came to the conclusion to furnish an epitome of this rare book for the readers of the REVIEW. Although Marvell was not exactly a theologian, yet he figured quite conspicuously in the religious discussions during the latter part of the seventeenth century in England. These discussions throw a good deal of light upon the religious spirit of the age in which he lived—an age of fierce contests among giants in church and state.

The age of Charles II., immediately succeeding the Commonwealth, was perhaps the most venal and corrupt in the annals of England. Here we can see how a pure minded man can keep himself unspotted in the midst of the greatest venality and corruption. Marvell was one of that noble band of Christian statesmen, who stood up with Cromwell, Bradshawe, Milton, Sidney, Hampden, and others, for the defence of civil, and religious liberty. Hull was his native city, where he was born in 1620, and died in 1678; and those fifty-eight years of his life cover one of the most eventful periods in the history of England.

Marvell's father was a minister in the Church of England. The son was carefully educated at home, and spent several years at the University of Cambridge. Soon after leaving the University, as was then the custom, he made the tour of the continent. During his travels he acquired a good know-

ledge of the French, Italian, and Spanish languages, and when he returned, was one of the most accomplished young men in England. It was during his visit to Italy that Marvell and John Milton met each other for the first, in the city of Rome. They were both gentlemen and scholars, congenial in their tastes, and a warm friendship sprang up between them, which continued through life. Marvell read the manuscript of "*Paradise Lost*," and seems with Dr. Barrow to have been among the first who could appreciate that immortal Epic. Marvell and Barrow recommended its immediate publication, but it was not published until 1667. It is said that Marvell wrote an introduction to the first edition of *Paradise Lost*, but I have not been able to find it.

From 1642, for about twenty years, we have no particular account of Marvell. Some say he spent part of his time in Russia as secretary of Lord Carlisle, and others say he was at Constantinople in the same capacity. But in 1652, we have a letter from John Milton to Lord Bradshawe, highly recommending "Mr. Andrew Marvell, as a scholar well versed in Latin and Greek, and having also a good knowledge of French, Spanish, Italian, and Dutch." On the strength of this flattering recommendation, Oliver Cromwell appointed him private tutor to his nephew, a Mr. Dutton. In 1657 he was appointed Assistant Latin Secretary to the Lord Protector. Milton was Chief Secretary at that time. So these two congenial spirits were thus brought into close relation. Oliver Cromwell died in 1658—and Charles II. was crowned in 1660—and both Milton and Marvell lost their places. After the restoration, it is said, a price was offered for the head of Milton, and to save his life Marvell reported that he was dead, and had a mock funeral.

In 1660, Marvell was returned to Parliament as a member from Kingston-upon-Hull, and this position he held so long as he lived. A more upright, and faithful member never sat in the House of Commons. The House in which he sat was one of the most venal and corrupt that ever met. The Nation was divided into two general classes, the Puritan, and Cavaliers—or Round Heads, and Churchmen. The Pu-

ritans had had a short triumph during the Protectorate, but on the Restoration, the Cavaliers got the ascendancy, and they seem to have been determined to make up for the self-denial they had to undergo when under the iron rod of Cromwell. Marvell sided with the Puritans, and nobly defended their cause. And no man of his age wielded a more caustic and powerful pen, and perhaps no man was more feared. The king was corrupt, and his court was no better, the men that hung around him were the Chesterfields, the Clarendons, the Churchills and the Halifaxes, polite, and polished charlatans, and hollow-hearted hypocrites. The king and all his court were governed by pimps and lewd women. Yet these unprincipled and vile men undertook to legislate for the Church, and tell the people of England how they were to worship God! Marvell published severe strictures on the corruptions of the court—he spared neither court nor king. And nothing that was published, not even Milton's powerful defences, were half as much feared as Marvell's home thrusts. Even the king feared his sharp and independent pen, and as every man had his price in those days, Charles had no doubt he could buy Marvell with a thousand pounds. He appointed a social gathering, Marvell was invited, and the king was, or pretended to be, very much pleased with the knowledge and wit of this unassuming member from Hull, and was anxious to win him over to his interests. The following anecdote will, perhaps, better than anything else show the character of the man. The king sent Lord Danby, who had been a college-mate of Marvell, and who was then Royal Treasurer, to hunt up Mr. Marvell. He found him away up in a dark and dingy garret, in one of the obscure courts of London. His lordship opened the door, and found him at his desk writing. Astonished at the sight of his noble visitor, Marvell asked him if he had not lost his way. Not since I have found you, he replied. His lordship then said he had come with a message from the king, who wishes to do you some signal service on account of the high opinion he has formed of your merits. Marvell replied that his

Majesty had it not in his power to serve him. Lord Danby then asked him if there was any position in the Court he would accept. He replied that he could not with honor (as the member from Hull) accept any position the king could give him. The Lord Treasurer then put a slip of paper in his hand, saying his Majesty wishes you to accept this until he can see further what is to be done for you, and departed. After he had left the room, Marvell examined the paper, and found it was a thousand pound note. As soon as he saw what it was, he ran down stairs, and as Danby was about entering into his carriage, he said, "My lord I request another moment; they went up again into the garret, Marvell called his servant boy and said to him, Jack Child, what had I for dinner yesterday? Don't you recollect, sir, you had a little shoulder of mutton. Yes, I recollect, and what have I for dinner to day? Don't you know, sir, you told me to lay by the blade-bone to broil? Right, Child, you can go. My lord do you hear that? My dinner is provided. Here is your piece of paper, I do not want it. I am here to serve my constituents. The king may seek men to suit his purpose, but I am not one of them." Now let it be remembered that Marvell was a poor man, had nothing but his per diem, which was four shillings a day, and, it is said, he was the last member of the House of Commons in England that drew his pay. It appears that in those days each precinct had to pay its own member. Hull paid Marvell's per diem. Dr. Samuel Johnson has well said, "He that would be superior to external influences must first become superior to his own appetites and passions." Mr. Marvell well deserves the honorable title of "The Incorruptible Member from Hull." He was elected in 1660, and remained in office seventeen years, and during all that time he was true and faithful to his constituents, doing what perhaps no legislator ever did since or before, that is, he kept the people of Hull advised of all the transactions of Parliament every day or two by letters. These letters are published, and give us one of the best views extant of the doings of the British Parliament. Even the stately Chronicles of the Earl of Clarendon do not enter into

the minutiae like these letters of Marvell. In them we have a regular series of despatches, coming through more than two hundred years, and they are given by an honest man without fear or favor.

But we will pass by those despatches for the present, and notice Mr. Marvell as a polemic. It will be seen from his polemic tilts with Samuel Parker, afterward Bishop of Oxford, that for keen, sharp, and bitter sarcasm, he has no superior. The controversy between these two men was a queer phenomenon. Marvell was born and educated a churchman, Parker was born and educated a Puritan, and now having changed positions, Marvell advocated the Puritan, and Parker the Cavaliers. Parker was some twenty years younger than Marvell. He wielded a trenchant pen, and as he was as unprincipled as the men and measures he defended, he was readily acknowledged the great champion of the corrupted king and court. Marvell looked upon him as the representative of a rotten faction, and this may account for his severity towards Parker. In a pamphlet entitled "*Reasons for abrogating the Test Act,*" Parker uses the following insane language: "When men's consciences are so squeamish, as that they will rise against the customs of the Church, she must scourge them into order. Tender consciences instead of being complied with, must be restrained with more unyielding rigor, than naked, and unsanctified villany! Tenderness and indulgence to such men, (the Puritans) were to nourish vipers in our bowels and the most sottish neglect of our own security, and we should deserve to perish with the dishonor of Sardanapalus. It is better to err with authority than to be in the right against it! Princes have power to bind their subjects to that religion they apprehend most advantageous. Of all villains the zealot is the most dangerous. Princes may with less hazard give liberty to men's vices and debaucheries, than their consciences! It is absolutely necessary to the peace of kingdoms that there be set up a more severe government over men's consciences and religious persuasions than over their vices and immoralities."

This was the kind of moral pabulum those accomplished

villains were fed on, and which they liked. Archbishop Laud had lost his head in the previous reign for uttering just such sentiments as those of Parker, so we may infer that the reign of Charles I. was not as corrupt as that of Charles II. Parker wrote a book entitled "Ecclesiastical Polity." This book must not be confounded with another and far superior book of the same name by the judicious Hooker. In this book Parker attacks the Puritans with great bitterness, and also opposes the freedom of the press. Dr. Owen, who had replied to one of Parker's charges against the Puritans, was most outrageously abused by this haughty prelate. Marvell replied in the following withering manner: "The press hath owed Parker a shame a long time, and is but now beginning to pay off the debt. The press, that villanous engine, invented much about the same time with the Reformation, hath done more mischief to the Church, than the doctrines can make amends for. It was a happy time when learning was in manuscript, and some little officer, like Parker, did keep the keys of the library. When the clergy needed no more learning than to read the liturgy, and the laity no more clerkship than to save them from hanging. But now since printing came into the world, such is the mischief, that a man cannot write a book, but immediately he is answered. Could the press but at once be conjured to obey only an imprimatur, our author might not disdain to be one of its most zealous patrons. There have been ways found out to banish ministers, to find not only the people but even the grounds, and field where they assembled in conventicles, but no art could yet prevent these seditious meetings of letters. Two or three brawny fellows in a corner, with mere ink, and elbow grease, do more harm, than a hundred of our systematic divines with their sweaty preaching. And what a strange thing, the very sponges, which one would think should rather deface, and blot out the whole book, are now become the instruments to make them legible. These ugly printing letters, which look but like so many rotten tooth-drawers, and yet these rascally operators of the press have got a trick to fasten them again in a few minutes,

that they grow as firm a set, and as biting and talkative as ever. O, printing, how hast thou disturbed the peace of mankind! that lead when moulded into bullets, is not so mortal as when formed into letters. There was a mistake sure, in the story of Cadmus; and the serpent's teeth which he sowed were nothing else but the letters he invented. The first essay that was made towards this art was in single characters upon iron, wherewith of old they stigmatized slaves, and remarkable offenders; and it was of good use sometimes to brand a schismatic; but a bulky Dutchman diverted it from its first institution, and contrived those innumerable syntagmes of alphabets, hath pestered the world ever since."

M. D'Israel in his quarrels of authors has an interesting chapter on Marvell and Parker. On another occasion Marvell says, "To write against Parker is the most odious task I ever undertook, for he has looked to me all the while like the cruelty of a living dissection, which however it may tend to public instruction, and though I have picked out the most noxious creature to be anatomized, yet doth this scarce excuse the offensiveness of the scent, and fouling of my fingers; therefore I will here break off abruptly leaving many a vein not laid open, and many a passage not searched into."

In 1662, Butler published his *Hudibras*, a satire on the Puritan, this was a godsend to Charles, and his corrupted courtiers. The king made Butler a present of fifteen hundred dollars, and the poem was quoted with great zest by all the cavaliers. But Marvell who was the acknowledged satirist on the Puritan side, though not quite as grotesque as Butler, was quite as keen in his wit and humor, and more poetical, and more classical. Butler might well venture to ridicule the Puritans when they were crushed under the heel of a cruel despotism, and when the abusing of religious men was the quickest way to honor and fame, But Marvell in the face of power, and fashion, scourged the corrupted king and court. This required moral courage, such as Butler never possessed. Take all the circumstances into account,

there is no satire in the English language more pungent and fearless than Marvell's. Just look at the following :

"A Colony of French possessed the Court,
Pimps, priests, buffoons in privy Chambers sport,
Such slimy monsters ne'er approached a throne
Since Pharaoh's days, nor so defiled a crown."

Now let us take a view of the licentiousness of Charles II. and we will see the full force of Marvell's satire. The King married Catharine of Braganza, daughter of the King of Portugal. She is said to have been beautiful, amiable, and accomplished. Soon after she came to England, the brutal and licentious king introduced her to one of his many mistresses, perhaps his favored one, the Dutchess of Cleveland, or Nell Gwynn. He introduced this woman to his Queen as his mistress, for he wished his wife to understand how matters were to be conducted in the English Palace! The poor Queen was so shocked at the king's rudeness that she fainted, and the blood gushed from her nose! After recovering she declared she would not live with such a monster of vice, but would at once return to her friends. Earl Clarendon used all the arts of persuasion, and prevailed upon her to remain, and thus avoid a greater scandal. It would be a matter of some interest if we could have access to the arguments this wily courtier used to persuade a virtuous Queen to be reconciled to the open licentiousness of her husband.

The king not only kept as his mistress the Duchess of Cleveland, and Nell Gwynn, but had a French mistress whom he dubbed Duchess of Portsmouth, and a Mrs. Waters, and a Mrs. Peg, and no one knows how many more. These had all, with their children and friends, to be provided for by the king. Marvell says of the Duchess of Cleveland, she receives £10,000 a year out of the beer excise, £5,000 from the post office, and it is said she also receives a large income from the customs, and all promotions, both spiritual and temporal, have to pass through her hands! The king had children by all these women, but none by his wife. Marvell says he (the king) was always in debt. No wonder he was constantly

calling on Parliament for money. He was in debt at one time to the amount of £4,000,000!

Let us now notice some of the Acts of the British Parliament, as reported by Marvell to his constituents. Parliament was about as venal and corrupt as the king and court—the members seem to have been utterly destitute of virtue and honor. The few honest men that were in the House were bought over to the corrupt faction of the king, and of course sustained his measures. But the king had not gold enough to purchase Marvell. He kept on thundering away in prose and poetry against the vices of king and court, sparing neither.

T. Babington Macaulay touches the gross vices of Charles II. very tenderly, and one who reads no English history but his would have but an imperfect view of Charles II. He does admit "that Charles was addicted beyond measure to sensual indulgence, and that he was fond of frivolous amusements, incapable of self-denial, and without faith in human virtue."

The old Puritanic Parliament of the Round Heads, called "the Barebones Parliament," had passed a resolution "that no person should be admitted to the public service until the House should be satisfied of his real godliness," and, in the first Parliament under the Restoration, it was resolved that every member should take the sacrament according to the form prescribed in the old Liturgy. With this law, of course, Marvell had to comply. So he had to become an Episcopalian in spite of himself, and was a theoretical rather than a practical Puritan.

In his letters to his constituents, he says:

"Nov. 15, 1665. Since my last we have been occupied with the Poll Bill. We put a poll tax of twelve pence on each head, and twenty-four on aliens and con-conformists." Men were to be punished for not conforming to the Church of England.

Nov. 18, 1665. A bill was passed "that all persons who die shall be buried in wollen goods for the next seven years." This was to encourage the raising of sheep, and to injure the

linen trade in Ireland. Shrouds were generally made of linen before this time. The conventicle bill was read and agreed upon the 10th of March, 1670. It passed by a vote of one hundred and eighteen against one hundred and one, seventeen majority. This law was based on the thirty-five Act of Elizabeth, which the Cavaliers still looked upon as being in full force, though it had become a dead letter in several previous reigns. Here is the Conventicle Bill:

"And for further remedy against seditious sectarys, (sec-tarians), who under pretence of tender consciences do contrive to get instructions at their meetings. Be it resolved, "That after the 3rd day of April, 1670, if any person sixteen years old, or upwards, shall be present at any meeting under pre-tence of religion, in any manner other than allowed by the Liturgy and practice of the Church of England, at which meeting there shall be five persons more than those of the household, each one shall pay a fine of five shillings for the first offence, and ten for the second, or one month's imprisonment, so often as he or she offends. All fines to be collected by distress and public sale, or if in case of his or her poverty, then a levy to be made upon the goods or chattels of any other person convicted of the same conventicle. Constables, overseers, church-wardens, and tithingmen can levy the fines by warrants under the hands of justices. Every one that preaches at a conventicle shall be fined £50, but if the preacher be poor, this fine shall be levied on the goods of one or more persons who were present. A second offence on the part of the preacher shall be £100. The person that suffers preaching on his premises shall pay a fine of £50."

This was the spirit of the laws of England in 1670—eight years before, *i. e.*, in 1662 the Act of uniformity was passed, by which two thousand of the best men of England were driven from their pastorates and helped to swell the number of the dissenters, who are now in a majority in England. Richard Baxter and John Bunyan were both imprisoned under this conventicle Act. Marvell constantly voted and wrote against all the illiberal measures of the government. The principles for which Marvell so earnestly contended two

hundred years ago are now adopted in all Protestant countries. So he has not lived in vain.

He died in 1678, and the inhabitants of Hull erected a monument over his grave with this inscription:

"Here lieth the body of Andrew Marvell, Esq., a man so endowed by nature, so improved by education, study and travel, so consummate by experience, that joining the most peculiar graces of wit and learning, with singular penetration and strength of judgment, and exercising all these in the ways of virtue, he became the ornament and example of his age. He was beloved by all good men, and feared by the bad, though imitated by few. He having served near twenty years in Parliament, and that with such wisdom, integrity and courage as became a true patriot, the town of Kingston upon Hull hath erected this monument. He died in the 58th year of his age on the 16th of August, 1678.

Heu, fragile humanum genus! Heu terrestria vana!
Heu, quam spectatum continet urna virum."

Let our American Congressmen look at this old legislator and imitate his honesty and integrity. We can say of Marvell as Cicero once said of his friend Cato: "*Ille vir, haud magna cum re, sed plenus fidei.*"

ARTICLE V.

OUR*PRESENT KNOWLEDGE OF THE SUN.

By Rev. PHILIP M. BIKLÉ, A. M., Professor of Physics and Astronomy in Pennsylvania College, Gettysburg, Pa.

In the January number of the REVIEW we presented our subject, so far as it pertains to the distance and size of the Sun; the degree and amount of the Sun's heat, and the theories advanced as to the manner in which the supply is kept up; and some general statements as to the character of the solar surface. We closed with a promise to present, in a future article, the nature of the solar spots, atmosphere etc., and the revelations of the spectroscope as to the constitution

of our great central body. We will now take up the thread of our discussion where we dropped it, and redeem the promise we then made.

THE SOLAR SPOTS.

Although the telescopes used by Galileo did not magnify to a very great extent, yet they were powerful enough to reveal the presence of the dark spots which frequently occupy portions of the solar surface. They soon became objects of intense interest, and from that day to this have continued to claim the attention of many observers. The interest in them, instead of abating, has been steadily increasing. Much has been learned about them, but there yet remains much to be learned; and they afford a wide and most interesting field for scientific investigation.

We will give the chief facts learned about them in the observations that have been made. The mass of information at hand is large, but we will aim at stating concisely what we have to say, and thus confine ourselves within reasonable limits.

These spots do not appear just anywhere on the solar surface, but are mainly confined to certain well-defined regions. If we suppose the Sun to be divided into two hemispheres by the equator, the *spot area* will occupy a zone somewhat more than fifteen degrees wide in each hemisphere, separated from each other by a zone less than thirty degrees wide extending an equal distance on each side of the equator. It must not be understood, however, that spots never appear outside of these limits, for some have been observed; but they are few compared with the number in the regions specified.

The spots on the Sun are not fixed and permanent objects like some of those seen on the moon and several of the planets. They now appear, undergo various modifications, and then disappear. Their birth is usually soon followed by their death—the average age being estimated at about three months. The longest period recorded of any belonged to a group that appeared in 1840—41. It lasted eighteen

months and has been called by some the Methuselah of its race.

Spots often form very rapidly, and disappear just as rapidly. We now speak without any reference to their actual duration between formation and dissolution. Some of the largest have been observed to form in a single day. While this process is going on "the whole neighborhood is thrown into violent commotion; the penumbral filaments are drawn into spiral whirls; bright streaks called bridges shoot across the dark nucleus, often at the rate of more than a thousand miles an hour; and the area of the spot enlarges or contracts with a similar velocity, while its form is continually changing in the most unexpected and fantastic manner."*

Besides this stormy agitation that takes place while the spot is forming, there is another movement that combines to lessen its stationary or fixed character. It is the drifting forward of the spot in the direction of the Sun's rotation. This, moreover, is not a steady movement, but "each new paroxysm of disturbance is accompanied by a sort of forward jump, which causes the spot to leave behind it a trail of *pores* and *faculae*."

This shifting character of the spots has a bearing upon the effort to obtain the period of the Sun's rotation. There is evidence enough that the Sun, like the earth, has a direct rotation upon its axis, and attempts have been made to determine the period of that rotation by observing the time required for a spot to return to the same place on the solar disk it had occupied before. Following this method, it has been observed that it requires a spot about two weeks to pass from one edge of the disk to the other, and about the same time for it to appear again. Allowing for the advance movement the earth has made in its orbit, the period of rotation deduced is a fraction more than twenty-five days. But this method is unreliable on account of the forward and often spasmodic drifting of the spots; and whilst the period assigned may be nearly correct, it cannot be given with the

* Young.

confidence that pertains to some of the planets on which certain fixed objects can be observed.

Whilst the Sun is not free from spots for any very long interval there are periods when there are comparatively few, followed by periods when there are many. This difference of frequency in the number was first noticed by Schwabe, who for twenty consecutive years, observed each day their number and position, and kept a careful record of them. The groups of spots ranged from *twenty-five* to *three hundred and thirty*. Maxima occurred in 1828, 1837, 1848, 1860 and 1871—allowing an interval of about *eleven* years to elapse between one maximum and the next. On the other hand, they appear to have been very scarce in 1833, 1844, 1855 and 1867. We may add, from personal observation, that there are rather few now (1877,) and we infer that we have either arrived at a minimum period or are very near it. It will be noticed that about *eleven* years also intervene between one minimum and the next, but a minimum, instead of occurring midway between two maxima, occurs nearer the succeeding than the preceding maximum.

What is the cause of this periodicity? Some of our most eminent scientists have given much time to the study of solar physics, and have endeavored to answer this question, but thus far they have not been able to do so satisfactorily. Warren De La Rue, Balfour Stewart, Carrington and Loewy appear to show by their researches, that the planets, especially Jupiter and Venus, have some intimate connection with this phenomenon, but further investigations will be necessary to establish that connection. If it is a fact, as their observations appear to show, that when one of these planets passes across the plane of the Sun's equator it draws the spots into the equatorial region of the disk, and has a corresponding influence when it recedes from the equatorial plane, then there is some ground for believing that Jupiter and Venus act on the Sun in a manner somewhat analogous to the action of the Moon's mass on the Earth, causing the oceanic tides. Jupiter is far distant from the Sun yet so very large, and Venus, though small, is so comparatively near, that there

seems to be good ground, in view of the observations made, for ascribing to them at least some influence in causing these excessive disturbances of the solar surface. Time, however, with the observations that are sure to be made, will decide.*

The periodicity of sun spots seems to have some connection with terrestrial magnetism. It has been noticed by many observers, that the diurnal variation of the magnetic needle has also a maximum and minimum, and that the interval here is about the same as with the spots. Whenever the spots occur with the greatest frequency, then there are the greatest perturbations in the needle. Can it be that these are merely accidental coincidences; or are they due to some magnetic influence exerted by these solar disturbances upon the earth? There is a strong disposition, based upon good evidence, to believe it is the latter.

Other terrestrial phenomena have also been observed to take place in periods of greater or less frequency, corresponding with the spot-periods to which we have called attention, but they have hardly yet assumed a shape definite enough for confident statement. It is becoming more and more evident, however, that every pulsation on the Sun meets with a sympathetic response on the earth, and that we are bound to the great solar orb by far more ties than we ordinarily suppose.

But what is the nature of the sun spots apart from the cause or causes assigned in producing them? This is a question that has engaged the attention of observers ever since they were first distinctly seen through the telescope. Their existence was a matter of the greatest astonishment to the early observers, and of incredibility to others. The students of the Aristotelian philosophy positively denied the possibility of their existence.

* If the phenomenon is really caused by the planets there will be no displacement of the periods as the years wear on: if otherwise, the periods and the planets will not long keep step.—YOUNG.

Zöllner believes, and Professor Young is disposed to agree with him, that "the cause lies in some action of the Sun itself—a kind of geyser-like periodicity in the boiling over of the great cauldron—or rather a short cessation of the boiling, and a partial cooling down."

"It is impossible, they gravely argued, that the Eye of the Universe should suffer from ophthalmia; and it is related that when Scheiner communicated his discovery of the solar spots to the provincial of his order, the latter, who was an earnest Aristotelian answered, 'I have read Aristotle's writings from beginning to end many times, and I can assure you I have nowhere found in them anything similar to what you mention; go, therefore, my son; tranquilize yourself; be assured that what you take for spots in the Sun are the faults of your glasses or your eyes.'"^{*}

But such objections did not impede the progress of solar research. After the existence of the spots was once fully revealed, the investigations into their nature immediately commenced.

The very earliest observers, especially Scheiner, Galileo and Hevelius, independently recognized the fact that a spot was ordinarily composed of two parts of unequal brightness, the dark central part being surrounded by a broad fringe not so dark. The central part, we have previously stated, is called the *umbra* and the part surrounding it the *penumbra*. When the umbra is of unequal darkness, as is sometimes the case, the darker portion of it is called the *nucleus*. But in speaking of a spot it will not be necessary to name, ordinarily, more than the umbra and penumbra.[†]

Up to the present point we have several times felt the inconvenience of presenting our subject without some means of illustration, such as plates or cuts; but we feel it now more than ever. We will, however, make every effort to give as clearly as possible what we have to say, without such aids.

Sun spots are very irregular in out-line, and are almost constantly changing their shape. But in the case of a well-behaved one, it is likely we will find it sometimes closely ap-

^{*} "The Sun, the Ruler of the Planetary System," by R. A. Proctor. p. 163.

[†] Some spots have several umbræ, enclosed in one penumbra. Sometimes there is an umbra without the penumbra, and vice versa. Along the edge of the Sun the *faculæ* appear most conspicuously, and especially when a spot is near the edge. They generally accompany the spots.

proaching the form of a circle, especially when it appears on the centre of the solar disk. When it moves from the centre towards the limb, the diameter that is parallel with the Sun's equator shortens, and the shape becomes more and more elliptical, until finally the umbra or nucleus is reduced to a mere point, or disappears altogether, and nothing is seen but the penumbra. This change in appearance is according to the laws of perspective, and is occasioned by, at the same time being a proof of, the spherical shape of the Sun and its rotation upon its axis.

Whatever may be the difference of opinion in other respects, all now agree that the spots are *cavities* in the photosphere. Passing by the primitive explanations as only rough interpretations of the phenomena as they were first observed, we come to the theory advanced by the Scotch astronomer, Alexander Wilson, in 1774. This very ingenious theory was subsequently modified and completed by Bode and William Herschel, and accepted by a considerable number of more modern philosophers. We will give it in substance and sometimes *verbatim* as presented by Amédée Guillemin.*

According to this theory, the Sun is composed of a dark globe, or at least a globe not self-luminous, surrounded, at different distances, by three atmospheres, or gaseous envelopes, entirely distinct.

The one of these three atmospheres nearest the central nucleus is formed of an opaque, cloudy stratum, reflecting light, but giving out none except that which it receives itself.

To this envelope succeeds another, either close to the first, or separated from it by no great interval. This second atmosphere is self-luminous, being formed of a gas in a perfectly incandescent state. The outer surface of this stratum is the *photosphere*, which reveals the outline of the Sun as we ordinarily see it.

Surrounding the others is a third atmosphere, which is illuminated by the photosphere, is transparent and composed

* The Heavens, edited by J. Norman Lockyer and revised by R. A. Proctor; fourth edition, p. 36 sq.

of strata, the density of which decreases as they increase in distance from the central body.

Will this hypothesis account for the general appearance of the spots, and the shaded or luminous portions of the remainder of the disk? Let us see.

If we imagine that on the surface of the dark nucleus there are formed from time to time gaseous masses, incandescent by means of their high temperature; or, again, if there exist on the same surface centres of volcanic disturbance, the eruptions proceeding from these craters, piercing and tearing away successively the two interior atmospheres of the Sun, would produce holes of greater or less extent, openings through which the central nucleus or the overlying umbra could be seen. These openings, therefore, should present generally the form of an irregular cone, widened at the upper part, exposing at its centre the solid and obscure part of the Sun, and all around this the cloudy atmosphere of a greyish tint. Hence, black spots surrounded with penumbrae.

But it may happen that the opening thus made in the photosphere will be smaller than that in the cloudy stratum. In that case the black nucleus alone will be visible, and it is thus that a spot without a penumbra is explained. If, on the contrary, the rupture in the first envelope closes up before the photosphere, then the obscure body will be invisible, a circumstance which easily explains the existence of a penumbra without an umbra or a nucleus. We have stated that these different cases arise, and this is the explanation of them on the basis of Wilson's theory.

The presence of *faculae*, specially bright spots in the neighborhood, would naturally be expected when a fissure is violently and suddenly produced in a gaseous mass like the photosphere; for there would be around the opening a heaping up of the matter of which the photosphere is formed, and consequently much greater luminous intensity. This explains the existence of these brighter portions around the solar spots.

The fact often observed, that the umbra diminishes, little by little, and sometimes disappears altogether while the pe-

numbra is yet visible is admirably explained by this theory of the Sun's physical constitution. It is precisely in this manner that the edges of the two atmospheres *should* gradually come together, when the cause which gave rise to their disturbance diminishes in energy and disappears.

The apparent changes of form, which result from the rotation of the Sun, are also explained. The dark nucleus, surrounded by the three atmospheres, forms the bottom of the cavity making the umbra, and the superincumbent strata form the sides making the penumbra. The changes are then just what would take place with any cup-shaped arrangement on a spherical, rotating body. When the cavity is presented squarely before us we see the bottom with the sloping sides; but when it is carried away by rotation, the bottom gradually becomes less and less, and the side next the edge is the only one seen, and will apparently increase.

It must be borne in mind that the existence of a spot is conclusive evidence of disturbance more or less violent. There are strong, ascending currents, powerful enough to pierce the atmospheric envelopes of the Sun, and a continual agitation of the gaseous strata of the photosphere. The surface is not smooth at any time, for in that case its luminosity would be the same throughout; but it is furrowed with elevations and depressions in every direction analogous to the waves of the ocean. Hence the luminous ridges, and darker intervals, and multitudes of *pores*, giving the Sun the mottled appearance mentioned before.

Whilst this theory advanced by Wilson is very plausible in explaining the formation and appearance of the spots, later investigations point to a somewhat different physical constitution of the Sun. Instead of a comparatively cool and dark nucleus they indicate a bright, incandescent one, which is the direct source of the light and heat which we receive. Around this bright nucleus is a dense atmosphere, formed of the constituent elements of the body, maintained in the gaseous state by the intensity of the temperature. Whether the nucleus itself is in the solid, liquid or gaseous

(greatly compressed) state does not matter; though the latter, as already intimated, is looked upon with much favor.

Now then, keeping before the mind this bright nucleus with its surrounding atmosphere, what will take place if there is a partial cooling in a portion of the atmosphere? In the terrestrial atmosphere we know there would be a condensation and precipitation of the vapor in heavy clouds, and it is reasonable to suppose that the action on the Sun would be analogous. The gaseous atmosphere there condensing would form comparatively dark clouds, which would intercept the light from the photosphere and give us the appearance of spots on the Solar disk. The difference between the densities of the central and outer portions of the cloudy masses, rendering the one more opaque than the other, would explain the difference between the umbra and penumbra. The theory, however, that the spots are cavities in the photosphere would receive little or no support from this hypothesis.

That there is a strong vertical current above the umbra of the spot is reasonably certain. "This explains," says Professor Young, "the appearance of the penumbra, which is due to the breaking up of the photosphere around the centre of disturbance. * * * * The cloud-flakes, torn off by this powerful in-draught, move rapidly towards the nucleus where they disappear, and the penumbra at its inner edge is brighter than at the outer simply because, in thus drawing inwards, the filaments are crowded together."

This would imply that the vertical current is in the downward direction. It must be remembered, however, that while it is generally agreed that there is a vertical current, there is a difference of opinion as to whether it is *upward* or *downward*. We find Secchi taking the former view and such men as Lockyer and Carrington the latter. The two views, as stated by the author just quoted, are as follows:

"The older view, still maintained by Secchi, is that the spots are formed by an *up-rush* of heated gases from the central mass of the Sun, which he believes to be gaseous. Such an upward current, breaking through the photosphere from

beneath, accounts very well for the appearances seen in the telescope: thus the darkness of the central portion of the spot is explained by the fact that heated gas is far less luminous than incandescent liquid or solid matter like the cloudy photosphere; the appearance of the penumbra also is just what might be expected, and the forward motions of the spots are explained according to this view by the assumption that the central portions of the gaseous mass revolve more swiftly than the external." * * * *

"The contrary doctrine, supported by Carrington, Lockyer and others, teaches that the spots are caused by a *down-rush* of cooler gases from the upper atmosphere. They suppose the whole Sun, including its upper atmosphere, to rotate with about the same angular velocity, and thus the higher masses of the solar air must of course move faster in miles per hour than the lower; and whenever they descend upon the photosphere, they would press forward relatively and carry the spot in this direction. That such vertical currents must exist, upwards from the heated centre and downwards from the cooling surface, is nearly self-evident."

The view upheld by Secchi is not sustained by recent spectroscopic observations, while the other is in full accord.

It is apparent from what we have said, that many questions in reference to the solar spots still remain unsettled, but we think the general drift of scientific opinion points to a solution largely in agreement with the theory advanced by Lockyer and other zealous workers in the same field of observation. It is a subject full of interest in itself, and most valuable in studying the Sun's physical constitution.

THE SUN'S ATMOSPHERE.

The photosphere, we have already stated, is the bright portion which furnishes the light, and marks the clear outline of the solar disk. Surrounding the photosphere, which may be called the surface of the Sun, is the atmosphere corresponding with the atmosphere which envelops the earth, but differing from it widely in extent and constitution. Its presence causes the disk of the Sun to appear brighter in the centre than near the edges, for the light coming from the centre suffers less from absorption than that coming from

the edge, because it has a shorter path to travel. This unequal brightness of the solar disk may be taken, too, as a proof of the existence of such an atmosphere. Its existence is revealed also at the time of a total solar eclipse, for a border of rosy light encircles the Sun just as the disk becomes hidden by the Moon.

This atmosphere may be divided into two parts; the *lower* resting upon or being near the photosphere and extending to the height of from five hundred to a thousand miles, and the *upper* having a much greater extent and being simpler in constitution.

The lower contains the elements, or at least many of them, which make up the photosphere and perhaps the whole body of the Sun. The upper part is composed mainly of hydrogen gas, and is called the *chromosphere*.*

How has this become known? Within a very recent period, there has come into the hands of scientific men an instrument by which they can wing their flight, as it were, to so distant a body as the Sun, and make it truthfully reveal what elements enter into its composition. That instrument is the spectroscope.

It is not our purpose, nor would it be in place to enter into an extended account of spectrum analysis here, but we will, as briefly as possible, give an outline of its principles and of the process pursued in gaining a knowledge of the Sun's constituent elements.

It is well known that a ray of white light in passing through a prism is separated into its component colors. This takes place on account of the difference of refrangibility in the respective colors, and, if the ray passes through a narrow

* Perhaps we should add a third, for the observations of Young and Secchi very decidedly indicate its presence above the chromosphere. Not much is known of its nature, for it is only directly visible at the time of a total solar eclipse. For some time Lockyer denied its existence, but now it is pretty generally admitted. Young says it extends to at least 200,000 miles above the photosphere. The chromosphere itself has a height of between five and ten thousand miles.

slit, we have, not a white image of the slit as would be the case without the prism, but a ribbon of colored light, running from the red up to the violet in the order of their refrangibility. We thus have the spectrum. The one white image of the slit is changed into many images of it, corresponding with the many colors and tints composing the white light, though the separate images are not distinctly marked, because they blend one into the other, leaving no spaces and having no sharp transitions. This is what is technically called a *continuous spectrum*.

If any other than white light be made to pass through the prism, those rays which do not enter into the composition of the kind of light used will not appear, but in their stead will be seen only dark bands. If any special rays abound they will come out with special prominence.

Now from any incandescent solid, liquid or compressed gas we get a continuous spectrum. If a body be heated to redness, and the light be allowed to pass through the prism, only the red ray will appear. If then it be heated to a higher degree, the other colors will appear the one after the other according to their degree of refrangibility, until it becomes *white hot* when the continuous spectrum will appear.

If, however, instead of an incandescent solid, liquid or compressed gas, we take the light of a slightly compressed gas or vapor intensely heated, we will have a spectrum, not continuous, but composed of bright lines or bands. Each substance in this state will always give its own peculiar line or band so long as the conditions are not changed. But if the temperature or pressure, for instance, be increased, or any other physical change be made, the spectrum will announce it; so that not only can the kind of substance be detected, but even its molecular condition. It will thus be seen how reliable the spectrum is in discovering the constituents of the substance furnishing the light. In delicacy it far surpasses any of the methods of chemical analysis. "The three-millionth part of a milligramme of a salt of sodium, an imperceptible particle of dust to the naked eye, is yet capable of

coloring the flame yellow and of giving the yellow line of sodium in the spectroscope.”*

And now we come to a point that must be clearly borne in order to obtain a clear apprehension of what we are about to say with regard to the substances in the Sun. It is this. If through a mass of glowing gas, which of itself gives bright lines, the light from an incandescent solid be made to pass, then the lines become dark, and are said to be *reversed*, so that we have a bright spectrum crossed by a number of dark lines.

Now the spectrum of sun-light is a bright one crossed by very many of these dark lines.† There must then be an incandescent body shining through a glowing gas. That incandescent body must be the Sun, or at least its photosphere, shining through the glowing gas composing its atmosphere. This set of dark lines will reveal the elements that go to make up that atmosphere. All that is necessary is to find what gases, intensely heated, will give bright lines in the same places the dark ones of the solar spectrum occur.

This to a great extent has been done, and conspicuous coincident lines have been found for hydrogen, sodium, calcium, magnesium and iron; while many, not so conspicuous, have been found for chromium, cobalt, barium, manganese, nickel, zinc, copper and titanium. These substances then may be said to exist in the solar atmosphere, and constitute a part of the Sun itself. The lines are dark instead of bright, because it is the property of a gas, surrounding an incandescent body, to absorb the very rays it itself would give.

Whilst this is a pretty fair catalogue of elements found in the Sun and on our own planet, there are many which go to make up a large part of the Earth which have not yet been found in the central body. But this does not prove their entire absence. On the other hand, there is a substance found in the Sun which has not yet been discovered on the Earth.

*The Nature of Light, by Dr. Eugene Lommel, p. 152.

† Called Fraunhofer's lines, because he mapped them and gave designations to many of the principal ones—especially to eight.

As it seems to be peculiar to the Sun, *helium* has been suggested as a good name for it. It may, however, yet be found on the Earth, and the similarity in the chemical constitution of the two bodies be still more fully established.

Thus has the light of the Sun become the winged messenger to announce to man the materials composing the body from which it emanates. He is strangely constituted who is not filled with wonder and admiration at this recent achievement of science in bridging a chasm of 92,000,000 miles (saying nothing of the wider chasms to the stars), and, without any chemical manipulations, compelling the Sun to reveal the secret of its chemical constitution. Great things, indeed, have been accomplished by means of the spectroscope! We quote a few lines from Schellen:

"Since the year 1859, spectrum analysis has entered the service of astronomy, and its performances for the short space of eleven years are, in the most widely-differing ways, perfectly astonishing.

It is possible, by means of a prism, to decompose into its component parts the light of the sun, the planets, the fixed stars, the comets and nebulae, and thus obtain their spectra in the same way as those of earthly luminous substances. By a careful comparison of the spectra of the stars with the well-known spectra of terrestrial substances, it can be determined, from their complete agreement or disagreement, with a certainty almost amounting to mathematical precision, whether these substances do or do not exist in those remote heavenly bodies."*

It would, perhaps, be interesting in this connection to have a short historical sketch of what has been done in the general line of spectrum analysis, but our limits will not justify it. Suffice it to say, that it has been a field of the greatest interest, and many scientists of the highest attainments and most untiring zeal have faithfully labored in it from the time when Fraunhofer first prepared a map of the principal lines down to the present day; and investigations now promise to go on with unabated interest in the future. It is indeed a

* Schellen's Spectrum Analysis, p. 6, edition of 1872.

most inviting field, and fortunate is he who is fully equipped with apparatus for entering it.

THE CHROMOSPHERE AND PROMINENCES.

We have stated, that above the lower layer of the solar atmosphere there is another of far greater extent, but simpler in constitution. That layer is the *chromosphere*.

Though other elements are found in the chromosphere, hydrogen gas composes the main bulk. This is revealed, like the elements composing the lower strata, by means of the spectroscope, but it requires a special manipulation of the instrument to make satisfactory observations. The light from the *edge* of the Sun must be used, and, in order to accomplish this, the slit must be brought into a position tangential to the image of the solar disk. This can be done very successfully with a spectroscope that is made specially for attachment to a telescope and called a *telespectroscope*. Such a one has been used for some years in the Dartmouth College Observatory by Professor Young, and with the most satisfactory results. We had the pleasure of making some observations with it ourselves in the Spring of 1874, particularly on the chromosphere and prominences, and can testify to its excellent adaptation for such work.

The light from the chromosphere, observed in this way, gives bright lines, and hence it must come directly from incandescent gas. From the position of those lines in the spectrum, it is evident that the gas is mainly hydrogen. By slightly widening the slit, the ragged edge of the chromosphere can be observed; and by widening it still more the prominences can be seen and studied in detail. They are immense jets of hydrogen, springing through the photospheric envelope, rising often to the height of forty thousand miles, and occasionally much higher, and assuming an almost endless variety of shapes.

Though these prominences were noticed before, they were not fully recognized till the total solar eclipse of 1842. They then came under the close scrutiny of some of the most skill-

ful astronomers in Europe, and were carefully described by them.

After the various reports of these observers came before the astronomical world, several theories were advanced in explanation of their nature. Some believed them to be mountains in the Sun; "others supposed them to be clouds in the solar atmosphere; while others again suspected them to be enormous flames." It should be added, too, that some denied that the red prominences have any existence whatever, asserting their belief that they were purely optical illusions, or, as M. Paye says, "mirages, perhaps, produced near the Moon's surface."

The eclipse of 1851 helped in a large measure to remove the doubts as to their real existence, but the evidence obtained then left many still unconvinced of their true solar character. Even the eclipse of 1860 did not satisfy all that they were genuine solar appendages. But the one that occurred in India, in 1868, with the one in America, in 1869, left no doubt that the colored prominences and rose-tinted arcs, seen around the dark body of the Moon on such occasions, really belong to the Sun.

There is a temptation here to go into detail, but we hasten on. We are anxious that it shall be borne in mind that, with a telespectroscope in hand, the observer is not confined to the rare periods of total eclipses for studying the chromosphere and prominences, but can pursue his work on any clear day; that many observations of that kind have been made, notably by Young in America, Lockyer in England, and Secchi in Italy; that these observations show this red envelope of the Sun and these rose-tinted protuberances to be composed mainly of hydrogen gas; and that the latter appear conspicuously in the neighborhood of sun-spots, and like them reveal active and often violent solar disturbances.

THE CORONA.

We will briefly speak of the corona and then we are done. This is the crown and halo of glory that encircles the Sun
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during an eclipse, and extends sometimes to the distance of six or seven times the Sun's diameter from the surface.

The many efforts to arrive at something definite as to its true nature have not yet been rewarded with full success. It cannot, like the chromosphere and prominences, be studied on any day that the sky is sufficiently clear, but only when there is a total eclipse. Hence, for satisfactory information we must wait for data to be furnished by future eclipses, when the theories already received will be confirmed, or else new ones suggested in their stead.

Of the theories held in the past, one was that the corona was nothing more than sun-light, streaming out from behind the Moon; another, that it was formed by a lunar atmosphere; another, that its cause was of a terrestrial nature; and still another, that it was connected with the Sun's atmosphere. It is now generally regarded as a composite phenomenon, part of which certainly finds its origin in the Sun, part in the Earth's atmosphere, and part in some cause not yet understood.

The spectroscope shows that the light of the corona cannot be reflected sun-light, since none of the *dark* Fraunhofer lines are contained in its spectrum. In order to appreciate this evidence, it should be borne in mind that the spectrum of reflected light is the same as that which the source of light itself gives. This would lead to the conclusion that the corona is *self-luminous* and *belongs to the Sun*, but does not exclude other causes from a share in forming or modifying it.

In observing the coronal-spectrum during the totality of an eclipse, there is one bright line, the 1474 of Kirchhoff's scale, that is so conspicuous and persistent as to receive from many the designation of "coronal-line."* Besides this there are two other bright lines nearer the red end of the spectrum, which it is suspected also belong to the corona. But passing these for a moment, what story does the 1474 line tell as to the material in corona?

* This line has been discovered by Professor Young to be double. See American Journal of Science and Arts, June, 1876.

It occupies a place in the spectrum corresponding with that of a dark line which has been ascribed both by Kirchhoff and Angstrom to the vapor of iron. But in view of the fact, that the line to which they refer is the shortest in the spectrum of iron, that it is the least conspicuous, and that none of the many other iron lines are found with it in the coronal-spectrum, the belief has become pretty well established that it is not due to iron, but to some kind of matter that has not yet become known.

From the coincidence of this line and the other two with the three of the Aurora Borealis, it has been supposed that the corona is a *permanent polar light, existing in the Sun*, analogous to that of the Earth.* This polar light in the Sun has been ascribed to the influence of electricity just as the Aurora is, on account of its agitation of the magnetic needle and disturbance of the electric current in telegraph wires.

In addition to these theories, there are still others, but present data are not sufficient to justify an unqualified acceptance of any one of them. But the future is full of promise for a solution of the problem. The wide-awake energy of the men in this department of science will surely meet with its just reward.

Just one thought more by way of closing. It has been observed, that some of the elements found on the Earth also enter into the Sun's constitution. What message have we, on this point, from the fixed stars? Apply the same method in ascertaining this as was used with the Sun, and see what results follow.

The spectra of many stars bear a striking resemblance to that of the Sun, for we find them bright and crossed by many dark lines. Though there are not as many, yet those that do exist coincide remarkably well with some in the solar spectrum. In the spectrum of Aldebaran lines are found that indicate the presence of hydrogen, sodium, magnesium, calcium, iron, bismuth, tellurium, antimony and mercury. In Betelgeux we have indications of sodium, magnesium, calci-

* Schellen's Spectrum Analysis, p. 253.

um, iron, bismuth and thallium.* The spectra of other stars point in the same direction of similarity between their constituent elements, so far as discovered, and those of the Sun and the Earth.

In view of this, apart from other evidence, it seems to be but a reasonable inference that the whole universe of matter is largely alike in the elements that go to make up the individual bodies of which it is composed. Holy Writ says, that of one blood God made all the nations that dwell upon the face of the Earth; and science seems to show that of the same material substances He made all the heavenly bodies. One star may differ from another star in glory, but they are all alike in coming from the same creative hand, and in having the same material constitution.

ARTICLE VI.

MODERN EVANGELISM.

By Rev. J. A. SINGMASTER, Schuylkill Haven, Pa.

The subject, though somewhat vague, is nevertheless of more than passing interest. Without promising to throw much light upon a question so much disputed or assuming to make any very dogmatic assertions, we may yet hope by an impartial statement of the case to elicit some wholesome truth.

Let us bear in mind that the Church is an organic body so compactly and symmetrically built, whose members are so connected and parts so interlaced, that it cannot be easily dissected. You may, indeed, assign in a general way thinking and governing to the head, breathing to the lungs, walking to the feet, and to every other member its distinguishing office; but you would sadly hamper the movements and efficiency of a person, if you would seek to limit each member to the discharge of what appears to be its peculiar function. This would be forgetting that there is a net-work of nerves

* Schellen's Spectrum Analysis, p. 342.

and blood-vessels, which bring the parts into a living and helpful sympathy. To drop the figure, devotion to a system which has no substantial basis has often blinded men to the truth, while they were laboring to harmonize scriptural statements with their own ideas. One of the results is seen in the prevailing differences of church government. A candid view of the facts and language involved would probably reveal the truth that there is no well-defined system of church polity laid down in the New Testament; but that there is more or less ground for most, if not all, of the existing forms. There are, therefore, not a few who would assign to Evangelism no subordinate place in the Church.

It is fair, then, to inquire what similarity there exists between the New Testament evangelist and his modern namesake. A careful inspection of the two persons would perhaps fail to discover as striking a likeness as the more enthusiastic of us could wish. Indeed it is scarcely a sufficient warrant to presume that there is much similarity between two things simply because they are called by the same name. In the present instance the name is so indefinitely applied that we are somewhat at a loss to know whom to choose as a fair representative among the moderns. The etymological meaning of the word Evangelist is plain enough; it signifies a publisher of glad tidings. In its widest sense it may be applied to any one who brings the good news of salvation to another. But, of course, it has also a technical sense. In Ephesians 4: 11, Paul classifies God's ministering servants as "apostles," "prophets," "evangelists" and "pastors and teachers." The relative position of the evangelists seems to have been between the extraordinary and the ordinary ministry, the former including the apostles and prophets and the latter pastors and teachers. If we are to form our estimate of an Evangelist from "Philip, the evangelist," who is certainly the best type given us, we conclude that he did not differ essentially in his endowments from the "elders," "bishops," or "overseers" ordained by the apostles. If there was any distinguishing characteristic between the "Evangelists" and "pastors" it was that the former were itinerant while the

latter were stationed with organized congregations. The former correspond more nearly to our missionaries among the heathen than to any other class of Christian workers. Any minister, apostle or prophet might therefore also have been an evangelist, as some certainly were. Paul exhorts Timothy to "do the work of an Evangelist."

The distinction sometimes sought to be made between Evangelists and pastors, that while the former only "preached" the latter also "taught," is without sufficient proof. And the opinion that the latter alone had the right to administer the sacraments is clearly untenable from the fact that Philip baptized the eunuch. In brief, the difference was not one of *order* so much as of *work*. Such we believe to have been the true character of the New Testament Evangelists. The application of the title to the writers of the canonical gospels is of later date and does not bear upon the subject.

We have seen what apostolic evangelism probably was; and we may now proceed to inquire more closely into the nature of modern evangelism. It presents rather a complicated, if not chaotic, appearance, from which it is by no means an easy task to bring order. The name Evangelist is assumed by and applied to a great variety of persons, from school-boys and ranting mountebanks to grave and learned doctors. The extravagance of some of them has brought the class into disrepute with conservative people, who may therefore be disposed to judge rather harshly. To arrive at a true conclusion they will have to forget their prejudices. At the same time we must not fall into the opposite error of allowing ourselves to be carried away with the prevailing popular opinion on this subject. Let us look at it dispassionately, accept and commend the good that may be in it, and fearlessly expose the evil though we may appear in a false light for the truth's sake.

The question is not now as to the scriptural authority for "revivals" which are, of course, largely the objective point of evangelistic labors; for we may safely take for granted that genuine revivals of religion are both scriptural and necessary to church progress. It is true that many of the

churches which discountenance Evangelism belong to that class which has fallen a prey to a dead orthodoxy; but there is no inconsiderable number of zealous Christians who doubt the expediency of such imported effort.

We must not confound Evangelism with lay-work in a congregation or community under the direction of the pastor. We all plead for that; it is an indication of vitality in the Church. Nor could we object to some kinds of lay-preaching; for it would be frivolous to allow a man to address an audience on literature or art, and try to enforce silence as soon as he should attempt to speak on religion, or take up a text to analyze or expound it.

What, then, is modern Evangelism? It is neither the work of the regular pastor nor of the ordinary lay-man, but something intermediate. It seems, too, that the Evangelist may be an ordained minister or merely a layman; the popular conception, however, is rather that the latter alone should claim the title. And this is based upon the false assumption that because the latter comes unofficially he will be received with less suspicion by the masses. The point we have in view is not to promulgate any theories but to state facts. To make the matter clearer, take a characteristic case: Pious men feel the need of an outpouring of the Spirit upon the community. The pastors may have toiled faithfully in sowing the seed, but the harvest ripens slowly. Many of the members have grown lukewarm and have probably in consequence become dissatisfied with the ordinary services and crave something special. An Evangelist must be summoned. He offers to come upon the condition that the churches unite and begin to pray more earnestly. He comes all aglow with the enthusiasm inspired by previous success and the assurance of divine help; he thoroughly organizes his working forces and assumes absolute control of the meetings. The result must be that great impressions are made, and, no doubt, much good done.

It would be folly indeed to ignore or undervalue the labors of a man through whom Scotland was shaken as by another Knox, through whom great London was made to pause in

her wickedness, and to whom our own cities have listened with almost breathless interest for months at a time. In this best type of true evangelism there is little arrogance and little extravagance. It has received the endorsement of hundreds of Christian ministers of almost every name. Its candid opposers have acknowledged an element of good, and words of commendation have been spoken by even the Catholic press. But this case is by no means a representative one. The hundreds of imitators fall in most instances far short of the model. What at first sight promises so well in this work does not stand a proper test. Thoughtful Christians rebel after the first trial and go back to former methods. Even in its best forms, Evangelism must be regarded as something merely temporary, something supplemental to more thorough pastoral work. Many in their enthusiasm, fail to see this.

Whatever may be our opinions on the subject it must be tolerably clear to all that modern Evangelism teaches lessons that the Church would do well to heed. In almost any of its manifestations it has elements of real power which the Church must employ rightly to accomplish its mission. We do not give Evangelism the credit, nor does it claim it, of discovering these secrets of success; for they are really no secrets at all, but lie plainly exposed on the surface of Scripture and have been and still are known to all active Christian workers.

1. Evangelism has surely reminded us anew of the necessity of united effort. The pastor labors in vain for a revival of religion in a distracted congregation. The writer knows of a village in which four Churches failed, after weeks of preaching, to win a single sinner; the reason of this is undoubtedly to be found in existing denominational jealousies and lack of Christian love. Christ's prayer for oneness in His Church has a deep significance and cannot be disregarded without peril. Evangelism demands union and mutual concession in non-essentials. The icy barriers that so often separate brethren melt before the glow of a new zeal. Hearts begin to beat in unison. Lips move with a common prayer.

The vexed questions in connection with the Sacraments are not discussed. Bigots become liberal for the time. There is so much ardor and harmony, such complete submission to the presiding spirit, that the "world" looks on in wonder and takes knowledge that the disciples have been with Jesus.

2. No less noticeable is the simplicity of evangelistic preaching. There is always power in the story of the cross plainly told. The recorded discourses of Him who spake as never man spake are incomparable for their simple beauty. It is too frequently the case that the average sermon is dry, stiff and lifeless, the preacher seeming to have forgotten that his work is not to make sermons but Christians. No wonder that we sometimes ask ourselves as we listen to a plain heart-searching talk whether we should not discard the conventional method for what seems so very easy and effective. The Bible is the evangelists hand-book. The plainer and more familiar the text, the better it is for his purposes. Old truths are made to shine with an unwonted lustre as they are paraphrased in the language of business and illustrated by facts learned in the school of experience. What does it matter if the rhetoric is faulty and the grammar incorrect? The hungry soul is looking for the bread of life.

3. Evangelism shows the power of entire consecration to Christ and gospel work. There is no little danger that the minister may regard his engagements with a congregation too much in a business point of view. The true evangelists seem to care little for temporal support having faith that their wants will be supplied. They are intent upon one thing and strain every fibre of their being for its accomplishment, turning every circumstance to some account. Without many of the advantages that a regular and thorough training brings, they employ their natural abilities with such tact that some are actually led into the mistake of believing that a sound education is more of an accomplishment than a necessity. The faith of some of these men seems to realize fully what many only fondly hope for. Possessed of a conviction that they are called to a special work they do not fear for lack of

opportunity and means. Almost unsolicited immense buildings and plenty of money are at their disposal and crowds pour in to hear their singing and preaching. It is an exhibition of sanctified energy, of entire consecration to God.

4. Absence of mere routine is a marked feature of evangelistic meetings. Formality means death to any church. Some kind of order must be followed; but when it is regularity at the expense of life then the former had better be sacrificed. Take the average church prayer-meeting, and it must be confessed that it is rarely interesting enough to draw the majority of the usual Sabbath congregation. The singing is dull, the organist absent, the prayers tame, and perhaps the lecture to match. Let an Evangelist undertake to lead a meeting and he will take all possible pains to have good singing and to vary the exercises. There will be brief and stirring talks, bible-readings, recital of scripture passages and so forth.

Such are certainly the more favorable characteristics which candor will have to concede to the best forms of modern evangelism. Others might have been added, such as the stress laid on individual effort, but we have no intention unduly to lengthen this paper. Could it be proved that the assumptions of Evangelism are radically wrong, its influence should convince its greatest opposers that there must be elements of truth in it. The same unprejudiced examination that finds good in it can, of course, not fail to notice its weaknesses and dangerous tendencies.

1. Contradictory as it may seem it is nevertheless true, that it frequently interferes with the regular workings of the churches. We do not allude solely to the time when it is in active operation, absorbing the interest of the community, but to subsequent periods. No doubt most pastors would gladly suspend their ordinary services, were they convinced that their people would receive lasting benefits. It must be clear to thoughtful people that the main work of salvation must be, and will be, carried on through the regularly divinely appointed and time honored channels. Many set such a high estimation upon these special and, as it were, outside efforts

that they undervalue the unpretentious, steady work of the churches. The writer recently heard a minister of undoubted piety, who is located in one of our inland cities, pronounce Evangelism in that place a failure. And though the boast was made that more than a thousand persons had been converted there a year before through the instrumentality of a certain evangelist, this minister gave it as his opinion that on the whole more harm had been done than good. The people had lost much of their interest in their own proper congregational work, and were craving for an unwholesome sensationalism.)

2. From the nature of the case modern Evangelism is largely irresponsible. The leaders generally claim no connection with any organized ecclesiastical body and therefore cannot be called to account for any of their teachings or practices however misleading and dangerous they may be. We have no sympathy with the heresy hunter, but it is reasonable that the preaching of the gospel should be surrounded by proper safe-guards. It cannot be denied that Evangelism has fostered in many the spirit of a mistaken independence, which believes that a person may labor more unrestrained out of the church than in it, thus making church membership a matter of indifference. It has also a tendency to elevate certain temporary institutions, which can never be more than supplemental, to the level of the church, thus partly usurping a position and dignity which Christ bestows on her alone. The fruits of its labors are not properly cared for and generally lack the soundness of that which has ripened slowly and more naturally. It is true also that its results are usually over-estimated and hardly commensurate with the effort put forth. Take from Evangelism its novelty, and let the regular pastor make the same exertions in the ordinary way, and you would find a balance in favor of the latter.

3. The most superficial observation reveals the fact that many of these evangelists are really incompetent to teach. Mistaking a faculty of ready speech for proper qualifications, they henceforth do not seem to doubt their ability to preach. Encouraged by the number of their auditors, who are ever

willing to listen to a stranger with ready wit, they are apt to imagine that a crowded house means success. Uniting personal magnetism and an eloquent tongue, they naturally gain the sympathy of an audience and by their numerous of stories well told, though the moral may be a poor one, they move the feelings and open the fountain of tears. Many of them have a peculiar antipathy to "doctrine" and never touch upon some of the cardinal points of true religion. It is strange, indeed, that the physician who is to treat the body should be required by popular opinion to undergo a more vigorous discipline than the man who professes to care for their souls. It cannot be that the teacher of science requires a better preparation than the teacher of morals and religion.

4. Again, Evangelism inculcates a spirit whose evident tendency is weakening the respect due to the ministry. Arrogance cannot fairly be charged against the vast majority of the Protestant Clergy, but they must nevertheless often feel that their rights are invaded. Whatever may be said of the difference between the clergy and the laity, no theory we believe, can be correct which does not recognize the official superiority of the former. And it is not a little humiliating to see unordained men, of rather doubtful credentials, assuming to set to rights venerable ministers of the gospel, whose unquestioned success and ripened experience are evidences of a wisdom and spiritual manhood that are not the creation of an hour. Absolute submission to their directions is the condition of coöperation with many Evangelists. The faithful pastor who has labored long and hard in preparing the soil and sowing the seed is human enough not to be unmoved by hearing the credit of a golden harvest given to another. We have alluded to the false assumption that Evangelists can do more good as laymen than as ministers; the logic of facts is against them. Our Lord undoubtedly knew what He was doing and what would be best for the Church when He commissioned the apostolic ministry and afterward through these servants ordained elders in every city. Luther, Wesley, Whitefield, Edwards, Guthrie, and every other successful minister from Paul to Spurgeon, was no less abundant in

blessed labors because they were ordained. Every avenue of Evangelistic work—even the lowliest, was open to them.

Other points of antagonism might be mentioned, but enough has been said on both sides of the question, as we hope, fairly to represent the facts. We may sum up the views expressed in a few brief statements:

1. There is no striking similarity between Apostolic and modern Evangelism, technically so called.

2. None can deny that Evangelism has elements of truth and power, and that it has done good in saving souls and stimulating Christian activity.

3. But it has also manifested phases that must be condemned. It cannot be regarded as a permanent institution. The church must control these forces if they are to be useful in the highest sense.

ARTICLE VII.

THE CHASM BETWEEN THE GERMAN AND ENGLISH IN THE GENERAL SYNOD.

By Rev. Prof. E. F. GIESE, Carthage College, Ill.

The relations between the General Synod and the Germans have thus far not been very happy. The Germans have been its chief opposers from the beginning, and are still its unrelenting enemies; and when eleven years ago the organization of the General Council caused the great rent in the ranks of the General Synod, those who severed themselves from it, were chiefly the Germans. And even those who remained with it are evidently not counted among its best members, but are spoken of as allies of very doubtful character, who injure more than promote the general cause, since they deprive the General Synod of its good name by their character, and the English part of the church of its natural and claimed inheritance, by their unbrotherly policy; for the children of the German congregations, who should be led over to the English Lutheran congregations, are jealously kept back by German obstinacy, as is the common complaint. The con-

tempt in which this German element is held finds not unfrequently utterance in such an unrestricted manner, that one wonders why it does not lead to the conclusion to throw such a ballast overboard. But such a conclusion is seldom reached; on the contrary the necessity of cultivating the German element has of late been more acknowledged in the General Synod; and this necessity is in the English papers of our Church sometimes represented with apparent desire to do justice and to give assistance to the German cause. And yet the impression that even such a representation in those papers mostly makes, and must make, upon a German mind, is a very unhappy one. With all the apparent good meaning, the judgment is seldom a just one; moreover the contempt for the German brethren, who are separated from the English by a wide chasm, stares one in the face. Thus in an article we read some time ago in the *Observer*, remarkable for its good will towards the German element as the only hope for the English Lutheran Church, the opinion is pronounced, that the influence of unworthy ministers, the wolves, who have overrun the German congregations in a flood, is powerful enough, to make every brotherly association between the English and the Germans impossible. Such a judgment is full of unlikeliness and unfairness. Is it possible that the English brethren and their congregations influenced by some or several German congregations, ruined or lowered by bad ministers, find themselves unable to distinguish between such and respectable congregations? Or are there no others in their neighborhood, but such as have lost so much in regard to piety and intelligence, that the chasm between them and the English became so wide? We are not acquainted with the ministers of the General Synod in the East, the probable field from which the questionable knowledge of German congregations is taken; but it seems strange that the General Synod could have given access to such men, at least to such members as are indicated. Or are such men referred to as do not belong to the General Synod? But then the General Synod can have no German ministers in the East except the few named in the same article. But be that as it may, what

we have seen in the West among the German pastors of the General Synod, and in many a Synod outside of the General Synod, compels us to say that said article bespeaks an astonishingly deficient information about the German part of the Lutheran Church. The author gives by his own utterances an example of his assertion of an existing great chasm, but at the same time makes it very clear, that this chasm arises merely from the inability or disinclination of both sides to understand and associate with each other, or from the difference of the two parts represented by the two languages.

That such language gives a wrong representation of the German Lutherans is evident to every one only a little acquainted with them. The great majority of the German Lutheran pastors are very respectable men, and fully equal to their English brethren. Of course there are ambitious men among them as well as among the English. If, as a general thing, it is recognized that a man performs his work according to the way in which he is prepared for it, the standard by which to arrive at an impartial judgment about the German ministers, seems to be their education. In this respect there is a peculiar difference between the English and the German ministers. The education varies greatly among the latter, the distance between the highest and lowest degree being remarkable, while the English show more of an equal average measure. This is in accordance with the condition of the education in the two nations represented by them, the German nation showing a division into two widely distant halves, the educated and the uneducated, and the American nation furnishes to the emigrant the strange spectacle of a whole people almost equally educated. In the different Synods with which we are well acquainted, there is a comparatively large number of men, in whom the Church in Germany has given to us some of her best theologians, men who endowed with the best German collegiate and university education, can stand without detriment to themselves the comparison with the most learned American D. D.'s, and who at any time might return to the church which sent them hither, but prefer to stay, where their services are more

needed. A far greater number have received their education in the various missionary institutions at Basle, Hermansburg, Berlin, etc., and stand, although not endowed with a claim to a position in the German Church, so high in point of education, that the average of American theologians is not superior to them, and often remains far below them. Then follows a great number of such as have been common school teachers, and yet fill their position in such an able manner, that even those who have received the highest education sometimes stand ashamed by their side, and doubt whether their own greater advantages are indeed of so much greater value for the effectual performance of their work; men who were not inspired by adventurous ambition, but by the noblest motives, to enter the ministerial life. Lastly, there is indeed a number of unworthy men, who call themselves pastors, but do not deserve the name. Sometimes such men succeed in finding their way stealthily into the folds of a Synod, but in general they neither have the boldness of applying nor the opportunity of becoming members of a respectable Synod. We deplore the existence of such men as bitterly as the English brethren, and perhaps have better reasons for doing so, as we have to suffer more directly from their invasions, since they enter our proper field and often rob and destroy what has been built up with much labor and sacrifice.

But on the ground of this very experience we cannot understand how these men can be blamed for the deplored chasm between the two parts of our Church. We have but too often reasons to wonder how little influence these men exercise upon our congregations, after all. If there is such a chasm, it certainly is not created by those wolves, although the existence of them offers a convenient means to cover a deeper source, or, to judge more fairly, let us rather say: The explanation by the wolves has something so taking about it, that one is easily tempted to overlook the apparent failure to explain the fact in question, and gives up all further investigation for a better and satisfactory explanation. This, as

stated above, is given by the language as a significant expression of the character of a nation.

The difference between the German and the English speaking Lutherans is so great, that the latter by their natural impulses are sooner attracted to associate with the English speaking of other denominations than with us their fellow-believers, for they feel repelled by us as by strangers, whose whole character they do not understand, and hence so easily misconstrue and undervalue. The same on the other hand is the case with us. We do not feel at home in the company of the English Lutherans, and every thing about them seems strange and hard to understand, and the great difference leads us just as easily to misunderstand and misconstrue them, or to wrong and undervalue them. This is the yawning chasm, which the article cited so strangely explains, in words setting forth the unfair judgment of which the Germans have so often to complain.

We are, however, not astonished that such judgments come, and sometimes from brethren known to judge most fairly. They are in comfortable possession, confirmed by the whole country; for they speak the language of the country, and follow its customs. It is difficult for them not to fall in with the severity of the Americans who are not our brethren in faith and condemn us so readily, if we dare to have a character of our own, so hard for them to understand, sometimes estimated so highly and then again so thoroughly despised. Although comprehensible, yet such treatment is unjust and shortsighted on the part of those who, without doubt, are our brethren in faith and ought to live in harmony with us. Less pardonable, perhaps, but even more comprehensible is a similarly impatient condemnation on the side of the German Lutherans against their English brethren. Instead of finding intimate brethren with whom they can feel themselves at home, they only see strangers before them, who together with the other natives of this strange country only laugh or sneer at their lately arrived namesakes. How can the Germans be expected to be better disposed towards the

American Lutherans, since they find themselves repelled by them, and on the other hand see the advantage given to them to accuse their despisers of having forsaken the faith of their fathers? They can claim to be the nearest heirs of the Lutheran Church, since they come directly from the cradle and home of Lutheranism, speak the language of the great Reformer and are endowed with Luther's theology, which has worked on in the track opened by him through centuries and stands to-day the undisputed mistress of all theology. It can scarcely be otherwise than that the German Lutherans turn away, as ill disposed, from the English brethren as these from them. The Germans raise the charge of un-Lutheran, the English that of un-Protestant, uncultivated and un-Christian.

It is evident that such charges are prompted by ill temper, and that fairness and justice require a revision of judgment. The shortest and safest way to reach a better understanding of the mutual relation seems to us to be, to give a full representation of the two contesting parts. The more fully and thoroughly each is understood in its own kind, the easier it is to recognize and tolerate the relative right of it to be and to move in its own way. Ignorance leads to suspect bad will, better acquaintance makes more willing to understand and to endure. In this conviction we offer the following as an attempt to an explicit representation of the contrast dividing our Church.

The sharpness of it is perhaps nowhere felt as keenly as inside of the General Synod, which by its liberal principles gives room for the greatest variety. Here, more than anywhere else, it is felt to be the pitiable chasm between those who should live with one another as brethren, but repel one another as enemies. And of the two sides in the General Synod the Germans must feel it most, because they are in so decided a minority, and consequently scarcely enjoy equal rights as long as the two sides are opposed to each other in impatience. Hence it will be conceded to be chiefly in the interest of the Germans in the General Synod, that earnest attempts should be made to come to a better understanding.

But the interest of all points in the same direction, and there is on no side need of fear of widening the chasm by an open and unreserved representation of the distance between the two sides of the contrast. For although most sharply felt in our midst, the contrast is not greatest among us. The General Synod is not the ground on which the two sides are in the greatest distance from each other, but a certain equilibrium and neutrality of the warfare between the two is demanded, and has already been in some degree effected by the circumstances. The extremes are outside of this body; hence in depicting the contrast with a few sharp outlines we cannot mean to give an accurate description of the opposition as existing in such a sharpness among us. We only mean to place the two opposite systems as distinctly as possible by the side of each other in order to understand the better the mixture in which the elements of the systems meet, fight, and correct each other.

The two systems then, by which the two parts of our Church are more or less affected, are that of the Romanizing Old-Lutheranism on the one, and that of Methodism on the other side. To account for the two names, we remark that we take them from the lips of those of our laymen that are able to judge. And the history of our Church justifies these names. For in the first place, the so-called Old-Lutheranism is not simply a return to the "true and nearly forgotten Lutheranism," but a one-sided renovation of an unconquered remnant of Catholicism, which for some time and in a certain degree was mixed up with the Lutheran Church. And on the other hand the specific American form of religion is not the inheritance of the original German Pietism, as represented by Spener and Franke. We the moderate German Lutherans, are the heirs of these men. But the late Pietism, which in Germany soon vanished, re-awoke in Methodism to that peculiar form and appearance, so little changed to this very day, that overran in one mighty flood the whole American Protestantism, so that the Methodist denomination is to-day the most powerful, and may even be said to rule almost absolutely over the others. Even great parts of our Church

have been subdued by it, and its overpowering influence has been felt even where a firm stand was taken against it. It was difficult then to remain unshaken in the old Lutheran ways.

The combat lies between these two systems, the roots of which strike deeply into the German and American characters, as they are developed to-day.

The great difference is striking as soon as one enters the church building of either. This is the house of the Lord, to the German, in which one, standing in the presence of God, dares not think of any thing but God; where every one, full of devotion, goes to his seat, speaks his prayer into his hat, and then silently reads in his hymn-book, till the sacred services begin; where it is regarded improper to look about, or to converse with a neighbor, or even allow a smile to play on the lips. The walk to church is already a sacred walk, and as its sign, the hymn-book is carried as an honorable object. Whatever of worldly thoughts would not completely come to rest upon such a walk, remains outside at least, before the house of God, and may there be discussed before or after service, but on entering, it must disappear from the thoughts, the lips and the face. With that agrees the appearance of the pastor, the messenger of the Lord, on whose entrance the organ intonates if possible, for now the Lord is in his sanctuary; hence the gown, which hides the man, and adorns him with the garb of him who cometh in the name of the Lord. In keeping with that is his carriage and expression, which are either doubly humble, by the oppressive feeling of undeserved honor, or doubly elated by the consciousness of the high commission; for the pastor appears before God as a representative of the people, and feels the burden of the sins and unworthiness of all, and he appears before the people as a representative of the majesty of the Almighty God. In keeping with that is the character of the sermon, the proclamation or explanation of the word of God. The reading of this is listened to while standing, expressing the deep awe and reverence with which it is received. The sermon is to be nothing but the explanation of it; therefore

the Bible remains open, the text is often referred to and other passages adduced and read. But as the height of unworthiness it would seem to a German, if his pastor would read his sermon, as if he had great pains to gather what he should say for the edification of his flock in the word of God. For he is not called upon to entertain or tickle the curiosity of his flock, but to expound, from the fulness of a paternal heart, the counsel of God about their salvation, and to lay it to their heart. He who can read that, is either not learned enough in the word of God, or is a hireling, who has no heart for his flock.

The singing of the congregation is also in keeping with that. It is a united crying out of the depths, unto the Lord, or a united praising of the wonderful works of God. Therefore the full-toned hearty singing of German congregations, in which all join with full voice, no one daring to withhold his voice when all praise the Lord who says "Cry aloud, spare not." Therefore the heavily moving choral, which allows no easy motion, and the powerful organ, that has to overpower the mighty, swelling song of the devout congregation; hence the trumpets and drums on high festivals in German churches, when the singing of the congregation swells to uncommon fulness, and consequently wants uncommon power of instrumental accompaniment. Hence the liturgy, which is an action between the representative of God and the devoted people, an action between the representative of the people and the faithful ones confirming the words of their spokesman. Hence, the confession of sins, and the Creed, which in a German service are not omitted; hence the frequent delivery of the Lord's Prayer which, as given by Him, is the most becoming adornment of the lips, with which the faithful can come before Him; hence, the standing liturgical formulas and prayers, which serve the devout worshippers the better, the more constant they are and the better they are known. The German, in short, wants worship, the American religious exercise.

To the American the Church is the meeting-place, where the members of the congregation meet each other for the purpose

of having religious exercises; where solemn propriety, enjoining quietness and soberness, is known also. A well educated man observes them already from self-respect, but would not allow himself to be repressed by it so much as to forget his comfort; he recognizes and bows to his neighbors and friends; in winter naturally warms himself, first of all, on his entrance; in summer cannot do without his fan, this telling expression of the inalienable right of comfort of a lady or gentleman; and in such comfortableness, in a hall, that often looks exactly like a theatre, surrounded by faces reminding strongly of the audience of a theatre, the religious exercises are held. Their purpose is work, business, this being in fact the purpose of every meeting of American men. The business of these religious meetings is to promote religion; for religion is a sensation or feeling of the human heart; and to work upon this feeling is the business to be done here. He who has to do this must above all give proof of his fitness for the work, by the highest legitimation known to the American, by the undisturbable equanimity of a gentleman, who feels comfortable among his equals, and shows by his dress and his whole appearance, first of all, the captivating grace and self-possession of a highly cultivated gentleman, who is certain of satisfying his hearers,—nothing of the high state of feeling of a German pastor, with his abundance of humbleness or of ministerial dignity and unction. With that accords the singing, which is in itself a performance not quite befitting a gentleman, but which, he, with closed lips and critical ear, likes to listen to, and the beautiful and appropriate sentiments of which, one can very well follow, by listening, and at the same time feel and think religion—the singing of the respectably silent congregation, which delights to prove its piety by numbers and cash, and has means enough to pay for some sweet voices; for every born American has the means for a comfortable life. It is only the poor immigrant that cannot pay. In harmony with the singing is the prayer. Whispered with sweet and soft accents, it is an unmistakable representation of a well disciplined mind, that, reflecting upon itself and its state of feeling, is conscious of its intention to appear

before God, and naturally with this introspection closes the eyes, but does not see any occasion for the graceless gesture of folding the hands. But the work is sometimes more difficult, when the intention is to reach those that did not allow themselves to be reached before, when the unconverted are to be converted. Then the work is done with no ease whatever; for, when something is to be done, the American is the most energetic of human beings, is all life and energy, and means to carry the thing in hand through, against all odds. In such a spirit the prayer is delivered, under such circumstances, in order to work the feelings up to the sensation of the coming power of the Holy Ghost. Therefore the groaning and sighing, the endless using of repetitions, which cannot satisfy itself till the power comes, the senses melt and consciousness flies. That is work well done. In keeping with the described character of the religious exercises is the sermon, or as significantly called, the lecture. By the very production of the paper it gives proof, that he, who dares to appear before the respectable audience, in order to address it, respects its fine taste and education, and has spared no effort, to offer the best which his pen is able to furnish. The well written paper is adapted to quench the anxiety of the critically disposed minds, that the lecturer is worthy to be listened to; and he is sure to offer to his select hearers, the newest about the cautiously selected text, which already, by its selection sets forth his ability to leave the trodden ways and surprise by the uncommon. The proper subject of the lecture is given by the occasion of the meeting; it has to dwell on the character of religious men, religious resolutions and religious disposition and feeling; but the speaker makes his best hits, when he finally dares to lay bare the personal feelings and experiences of his heart. Sensation is the signature of American modern preaching.

The same difference pervades the whole of the religious views and rites of the two peoples. The German Lutheran worship arises from the consciousness of the nearness of God, and the gifts of His grace, to which the worshiper offers himself as apprehended by them, in order to be further pro-

moted. Therefore the German knows of no choice between different congregations, but knows of local congregations only, to which every person in its vicinity belongs, either willingly as a good Christian, or reluctantly as a bad one (ein schlechter Christ); but every person belongs to it, and must be acknowledged as a member of it. The congregation counts the number of souls without regard to age or piety. A child is a member of the congregation as well as the most mature and experienced Christian, or rather, a better one, since it has sinned less, and is still more resistlessly in its baptismal grace by virtue of greater simplicity. It is a true German Lutheran sentiment that children are better prepared for heaven than experienced Christians; for baptism is, in the connection of these ideas, the distinguishing sign of a Christian. We are the work of Him, the living God, who apprehends us; "So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy," and places us into the kingdom of His dear Son. Just the unconscious, sleeping child is the best possible subject of this antecedent grace, apprehending without choice, that really "will have all men to be saved and to come unto a knowledge of the truth." That reason can neither see nor imagine any effect of baptism, is to a German mind a silly objection. God's ways are everywhere mysterious. He has elected me and drawn me to himself above all that I asked or thought—why not my children? Baptism makes a Christian, not the conscious life in faith, although it must come to this. But as the greater part has already been wrought by baptism, what remains to be done according to the views of a German Lutheran for the development of the young Christian, is solely, that he be made conscious of what has been done for him, and of what he is, consequently, by the grace of God; that he has been born again into the kingdom of God, and is a child of God. Hence the importance we Germans give to religious instruction, not for the purpose of giving *religion* to the child—an almost unintelligible idea to us, who rather over-estimate than under-estimate the majesty and holiness of the simplicity of a child, and earnestly believe that the faith

of a child approaches the ideal of human piety as nearly as anything can. But the young Christian has to learn of the great deeds of God, which God has wrought at all times, and at last has drawn even him to Himself. He must be taught to understand the meaning of this deed, and hence learn his Catechism, an abridgment of God's word, together with the hymns and tunes, by which Christians offer praise and thanks, complaints and prayers to their God. And when the time comes to dismiss him from parental care, and to leave him to himself, then the special catechetical instruction begins, which is to enable him to give a full account of the grace of God in Christ. Proof of that is to be given in his confirmation, which is not a professing of religion, or a free choosing of a pious life, but a confession of the blessed covenant made by God with him in his baptism. It is natural that such a confession should be pronounced with the consciousness of the honor of being allowed to make it, and with a vow to keep faithfully the covenant made by God with us, not by us with God. Confirmation then with us Germans is a rite that as a matter of course reaches every one in due time, exercising its power over every mind. It is not intended to be a confession of personal experience, but the confirming of the development of a faithful child of God which, rooted in childlike reverence of the instructing and confirming pastor, culminates in the confession, that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish, but have everlasting life,"—objectively: God's grace. The German seeks and has the same reverence for and reception of the superabundant grace of God, when he at last reaches the summit of a Christian life on earth, the reception of the Holy Supper, the most solemn of churchly acts in his view, at which he knows nothing of his own doing or worthiness, but comes with ardent thanks for the unspeakable grace, and gives himself up wholly to the worship of the mysterious presence of his Saviour.

How widely different is the American view! The neces-
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sity for sensation rests upon the earnest consciousness of danger, since a part are lost in spite of the offer of grace by God. The earnest desire to help that every soul may be saved, is the mighty instinct, by which the Methodist system of the new measures has been matured and kept going to this day. Every one must experience within himself the severe crisis of separating himself from the world and devoting himself to God. This crisis is the experience of religion. Those who have reached this resolution are the Christians and the members of the congregation; for the congregation is the communion of saints or saved. He who has not yet formed this resolution, is still in the world, and cannot be a member of a congregation. The reception then into the congregation is conditioned by that resolution, the conversion, which, if earnest, demands a public confession, first the anxious call for prayer that the soul may be saved, then the jubilant proclamation that it is done. And as the Christian must have this feeling of anxiety before and rejoicing after getting through the crisis by the experienced power, so the congregation may request of every applicant that he confess himself to be converted. The congregation consists of none but those that have made such a confession. What baptism can have to do with this is not to be seen; it is, consequently, to this system an empty ceremony, as it is occasionally called even by Lutherans. A man given to these ideas can submit to it as a ceremony that may set in some kind of relation to the internal conversion, but with no great degree of probability, unless baptism be preceded by conversion, as the Baptists consistently request, whilst the other Protestant denominations, which adhere to the new measures, retain it merely by accommodation. Likewise catechetical instruction finds no proper place in this system, and disappears where the new measures make their appearance. Nobody dares to oppose it; everybody believes, that instruction given from the word of God is good; but it finds no support, as it is comparatively worthless beside the one thing that is necessary, that the soul be roused to anxiety and an energetic grasping after the grace of God. One moment in which it is possible to rouse

for that, is worth more than all knowledge or instruction. Why should the pastor then lay the troublesome labor of catechetical instruction upon himself, and why should young Christians then sacrifice their time for this instruction, since it is confessedly only of subordinate value? With the pretext that the young Americans would not come to receive such instruction, the attempt to gather them, for this time-honored practice, is feebly made, and soon given up as a failure, and as worthy to fail. But another want is indicated and should be fulfilled, the indispensable want of special exercises of prayer, not like those offered in the German Bibelstunden or Bible-hours, in which instruction is given about the study of the word of God, but instruction about the utterance of religious personal experience, instruction about prayerful promotion of this. It seems remarkable to a German, how easily, in this system, all learn to lead in prayer with good volubility. He, moreover, cannot help wondering, seeing that for all he can say the quiet prayer in the closet has here changed into the very thing that the Lord has warned him against, by saying: "When ye pray use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking"—one apparently trying to beat the other as a good performer, repeating the same stereotyped word over and over again. A short sigh, "Lord be merciful unto me a sinner," is, according to our opinion, of far greater value in the sight of the Lord, than the forced artificial fervor of such prayers.

The American system culminates in the famous revivals, the necessary and indispensable means to reach the unconverted. If it be true that salvation or condemnation depends on the act of conversion preceded by convulsions of repentance, and followed by the profession of being saved, then every possible effort must be made to rouse those that are not yet convicted; then every praying Christian must be ready to exert and throw in his influence, in order to bring about a storm of excitement for repentance, a storm of religious enthusiasm, against which it may be impossible to remain indifferent. Prompted then by such convictions, all

professing Christians unite at such time in daily religious exercises, held if possible several times a day, or even the whole day, as in camp-meetings; and all that do not profess are visited in their houses and admonished and besought not to lose the time of grace offered to them; and supplication for their conversion is even urged upon those who do not wish it. And all unite in public prayer for the conversion of hard sinners, which are made as notorious as possible short of mentioning their names. Communications of personal experiences are called for and encouraged. Songs of an exciting character are sung, which, with the refrain, "Come to Jesus just now," cling to and fasten themselves upon the excited mind. Addresses are delivered of the most exciting character, until the fancy and mind even of the most hardened sinner are wrought up to such a state of giddiness that all resistance ceases, and he no longer can help surrendering himself to Him who shall have the strong for His prey. "Denn er soll die starken zum Raube haben," as our German Bible has it. Should not every Christian at the sight of such a power of the Spirit of God, thank Him who has given such power to men? That is what the friends of this system think, regarding a non-participant convicted as a lukewarm Christian. And the Germans wonder at it and cannot understand that all this could be said to be of the Holy Ghost; for they cannot find anything like this in their Bible. They read in this, that "It is not of him that willeth nor of him that runneth, but of God that showeth mercy." They find themselves directed to secrete themselves in their closet with their prayer. It speaks too plainly about the silent, secret growth of faith in the heart; of the struggle with the old Adam pervading the whole life, who should be drowned and destroyed by daily sorrow and repentance, with all sinful lusts and affections; of an everlasting struggle, that never thinks to have already attained, or to be already perfect, but knows very well the necessity to follow after if it may apprehend; and that a new man should daily arise, that shall dwell in the presence of God in righteousness and purity for ever. To them the Lord appears in the stillness of a collected

mind. What to the one is the moving and breathing of the Holy Ghost, is to the other the wild flesh of fanaticism. The Christian life of Germans appears to the Americans dead and indifferent, that of the Americans to the Germans Pharisaical or even hypocritical. The same contrast we find in the daily walk and ways of the two nationalities.

The German Lutheran, sure of the grace of God, which bears him as everything, knows that he needs no special effort to win the grace of God, but has only to remain faithful in order to purify and sanctify, with the help of God, his heart and whole life gradually. He is acquainted with the contrast or contest between the kingdom of God and the world, but knows only too well that the same contrast goes through his own soul and life to look for it outside of himself. He observes and knows, that this same contest exists in all that are in the reach of the grace of God. The task he knows to be given to him is, not to lose what has been presented to him: viz. that he should commend himself to his God at certain hours of the day with thanks and prayer, should speak his committed morning and evening prayers, the grace before and after meat, should daily read his chapter in the Bible, his Arndt or Schatzkästlein, should occasionally read his Catechism, a sermon or a hymn; but at the same time he should *prove* by his faithfulness in the fulfillment of his duties, that he loves God in deed and in truth. For the saying, Lord! Lord! is not sufficient, but the doing the will of the Father which is in heaven. His duty, his labor are laid upon him by God; so he can prove his love and fear of God by the faithfulness in his work, and this quiet labor creates the quiet collectedness of the mind which to him is the essence of piety. To think of God is to thank God. That is the reason why our countrymen are distinguished by faithfulness in their accepted calling, and by a remarkable liking to work. But the special duty of a German father is the care of his children, whom he has to teach what he himself has learned, the Catechism, the Bible stories, hymns, etc., to train them in obedience and discipline, that they may bow easily and willingly to the obedience of Christ,

to the discipline of the Holy Ghost. Thus a German father regards himself bound in conscience, to study with his children—the reason why the evening in German Lutheran houses is in so great a proportion spent in teaching and learning, not seen or observed by any one, nor often mentioned, but very often discovered with surprise by its fruits—the biblical knowledge of our children, the familiarity with the Bible among our grown people. Our nation is a highly learned nation, not only the highly educated classes which gather their knowledge from the most learned institutions of the world, from the German universities, but the whole Protestant part of our nation. The German considers his family and his calling the main field, in which to demonstrate the genuineness of his faith. It is known how much he is attached to his family and his home. In short, the German Christian thinks himself called upon to live and to cultivate the natural life, silently pervaded by the love and peace with God; there is nothing strange nor striking to be done by him, in order to prove himself a Christian; but by a double faithfulness in his calling, by his charity, patience and good works, he has to show his faith; for these are the genuine fruits of faith. Hence the harmlessness, or naïveté, with which the Germans accept the pleasures of this world as unobjectionable, and would not let any man judge them in that. They like to spend the Sunday afternoon among their friends, and not unfrequently make it a calling day, and cannot see that the Lord God should be more pleased by the sleepy tediousness of the puritanical Sabbath; they are known as very much addicted to smoking tobacco, especially German ministers, and laugh away the warning of the slowly killing poison by pointing at their exceedingly good health; they do not think that the material of spirituous drinks itself and their moderate use is a sin, but the excess of it only; they do not judge severely about worldly songs and music, about concerts, theatre and dancing; moreover in the times of the raging war between orthodoxy and pietism in Germany, the former sometimes meant to be obliged to

demonstrate their orthodoxy by boldly participating in the pleasures condemned by the pietists.

On the other hand the pious American, far from the child-like surety of the German, and driven by the necessity of choosing between God and the world, of being saved out of the godless world, must think of a proof that he belongs to the saved. This is to be given by his conversion, by his membership in the congregation founded upon conversion, by the assistance he gives to the work of the congregation, his co-operation in the religious exercises, in the work of admonishing and converting the unconverted. After this proof has been given, however, the surety becomes a perfect one. The converted one is free from all sin, has no sin to fight against any more, knows nothing of the daily destruction of the old Adam, and the daily arising of the new man. Hence they are sometimes heard to say that for some years they have committed no sin, and one can see in the proud face and gather from their whole behavior, that the converted one is a saint of God, and has the best reasons to be contented with himself, and to have the same respect shown to him by others. The self respect, so often spoken of by the American, is so well in keeping with the consciousness of a free man, as well as of an experienced man, that one might set it down as a consequence of political liberty and of the imperfect condition of this country, in which every one has to find or build his own way; but it is at the same time also the natural outgrowth of conversion and its associate ideas. Respect paid by all to all is the social law that stamps the American life with its peculiar character. It prevails between parents and children in a strange manner. The American knows nothing of the strict submission of the latter, of the indispensable rod, or of the unconditional obedience of the son to the ruling command of the father; almost from infancy the child is allowed to judge for itself, and the father tries to guide it by moral suasion, instead of expecting blind obedience; and for services done to him he would even pay, thinking it only due to the child. The consciousness of rights nearly equal to those of grown persons is particularly

evident with American children. From the cradle they are free, respectable beings, without any attack of the humbleness or bashfulness of German children. Still higher respectability, independence and freedom from the authority of the husband, is enjoyed by his wife. In a German house she is the ever ready servant of husband and children, but also the queen of the most heartfelt love of all, and in the fullness of this is contented and proud of being the true handmaid of her beloved master, the high-priestess of love in her home. To the American she is the mistress of the house, who with great skill and politeness grants the services of the house to every member of it, but first of all collects, as her toll, the honor due to her as the lady of the house, by the same politeness. There is nothing of the sentimental love of the German, protested against in so cutting and characteristic a manner, by which husband and wife address each other as Mr. and Mrs., so very strange to a German ear. There is a tone in American families which in some respects reminds one of the aristocratic circles of the Old World, in which every one, first of all, expects honor and respect from every person, and for the same reason offers it with marked politeness, as evidently a very respectable man. It is an easy and pleasant life the one lives in such circles; but the German feels repulsed as by a freezing coldness in the midst of such egotism, where every one worships himself. He longs for love and heartfelt sympathy, giving himself true-hearted, and wishing to be received in the same way. German whole-heartedness and American respectable reserve are opposed to each other, as their faith and their religion. The German appears to the American unpolished and uncivil, no gentleman or lady, the American to the German uncharitable and selfish. The former looks down upon the latter with contempt, the latter looks up to the former with distrust, and there seems to be reason for such distrust. American religion with the doctrine of conversion and its tangible proofs of it, turns the attention away from the inner life of the heart, and all but invites to proud self-righteousness, beside which sin may grow in the heart undisturbed. Should a converted man not thank God

that he is not like other people, that he has acquired the ability of making those fine long prayers, and knows how to keep the Sabbath so well, attends all religious meetings so diligently, and can fall in with his praying and groaning and his liberal assistance; and is no wine-bibber nor gambler nor smoker? But the wicked world warns you: "trust not that man with the devout air, he is sharp and will cheat you whenever he can;" and the simple German believes it and shakes in his boots, when coming near one of those dreaded "Yankees." The tangible proofs of piety imply the danger of hypocrisy, which can easily and conveniently come to terms with God, and then serve sin more safely.

On the same soil grows the severity about the law, that erects the old fence around the commandments of God, pays tithe of mint and anise and cummin, in order to satisfy God, but omits the weightier matters of the law, especially charity. Thus the commandment of keeping the Sabbath is kept rigidly. Children are taught that playing on the Sabbath day is sin, and to read any other book but a religious book is sacrilegious; yea, the fence is erected high around this commandment. The celebration of any other Church festival is a deprivation of the sanctity of the Lord's day, or the Sabbath, as they like to call it, to remind unmistakably of the commandment of the Old Testament; hence Good Friday, which to the German is the greatest of all festivals, is ignored in a marked manner—so revolting to our feelings—and the other Church festivals are scarcely mentioned.

The Sabbath question is one among others, which sets the contrast between the two systems forth with special sharpness. Equally dear to both, the Sunday is a source of constant dispute between the representatives of the two views. To the American it is *holy* as commanded by God, to the German a *precious* day, because he can worship God in his holy temple with the congregation. To this one the old law is annulled in Christ, who is the end of the law. He cannot understand how that can be denied by those who themselves fail to keep it. For there is scarcely a Christian who keeps,

according to the old commandment, the seventh day. Moreover, as the Church has instituted the observation of the first day as the day of worship, so we all accept this speaking expression of Christian freedom, in which naturally that day has received the preference, and which to us is of greater value than the day on which the outer creation has been finished; for our redemption has on the first day been finished by Christ's resurrection, and our salvation been accomplished, on the day of Pentecost, by creating faith in the hearts of men and creating the Church as a communion of saints. To the German Lutheran it is just as self-evident that he has the same freedom to establish above the common Sundays still higher festivals; and hence he clings with reverence to the time-honored ecclesiastical year, with its regular return of these high festivals; and finds it beyond his ability to understand, that with keeping them he should offend the majesty of God and detract from His authority, as these festivals so visibly tend toward heightening the delight in the Lord, and consequently make him more acceptable to God; and as little he finds himself able to understand such opposition to the Church-Year, on the part of those who call revivals or the week of prayer special times of grace, far above the worth of a Sabbath.

Similarly divided are the two views of law and Christian liberty in the temperance question. Both are equally hostile to the horrible vice of drunkenness; they are, however, widely different in their opinion about it and in their way of counteracting it. The American, led by the sharp lines he draws between the saints of God and the world, counts spirituous drinks, as the undoubted root of so much godlessness and wickedness, simply among the things of the world and the gifts of the devil, and calls every way of touching them a service of the devil and the world; and the best means against it is to him just as simply, in accordance with his inclinations toward a strict upholding of the law, a strict prohibition by the state, which, in order to cut off every possibility of drunkenness, should, under penalty, forbid the sale of intoxicating drinks. Or, wherever he does not suc-

ceed in having such laws passed, he demands the promise of total abstinence, and censures every Christian who is not willing to pledge his word, and to help with the sacrifice of his personal freedom, in the unrelenting warfare against the grim spoiler of families and destroyer of souls. It is easy to comprehend how a zealous pursuer of alcohol can see a danger even in the use of wine in the Lord's Supper, as he regards every fermented beverage an incarnation of the Evil One. If alcohol is as bad as that, it cannot be the will of our Lord that we should use it in His Supper. Again, He could not have given it to the people at the marriage feast Himself. What he gave them must have been something else, namely unfermented wine, and the same should be used at the communion table. On the other hand, the Germans, clearer in point of theory, but said to be often so unpractical and not zealous about the law, cannot help looking upon this last invention of American zeal, with disgust, as a frivolous playing with the truth, unpardonable in spite of the apparent good will. A falsification of evident truth seems to them not at all better than the famous Jesuitical principle, that the "purpose sanctifies the means." But it is not only this extreme, which not even in its own camp enjoys general consent, but, on the contrary, it is the whole temperance policy that makes the German feel uncomfortable. It is in his view an exaggeration, to say that the partaking of any spirituous beverage is sin. Wine, too, seems to him a gift of God; only the indulging in the excess of it he considers wrong; and this whole way of fighting against it with outer force and constraint, instead of striking at the root of the evil in the wild undisciplined heart, seems to him unreasonable and unwise. The faith in Christ and Christian charity and sympathy are to him the great and the only proper means of salvation, even from drunkenness. He thinks too that the shameless serving of sin should be in all things, as well as in the cause of intemperance, punished severely, and perhaps repressed by the law of the state, and political punishment,—however, that it is no work of the state to reform the morals, because beyond its power. That is to be done by the

faith and prayer of the Christians, by their brotherly love and truly Christian conversation of the individual members of the Church. It is impossible to force a man by a fine or law, by scolding and judging, out of the world into the obedience of Christ. Pious Germans are also ready to bring sacrifices, whenever needed, for the salvation of their brethren, even to prevent any one from being offended. But they cannot see that this temperance affair arises from a true evangelical spirit and produces the desired fruit, and hence feel uncomfortable beside this American temperance movement, which they consider neither inspired by political nor by Christian policy, though the good will cannot be denied; which approaches them with the air of wisdom from above, and allows no contradiction of any one who wishes to be regarded a Christian. And this feeling of annoyance is the more distinct, since this policy impedes their work with those who are still estranged from the Church and should be won back, with the half Christian or un-Christian of their countrymen, who will not allow themselves to be confined in their personal freedom, for the sake of the very questionable project of curing or preventing the vice of intoxication by a strict prohibition of the sale of liquors. Fair judgment and friendly sympathy are to the German pastors the indispensable means by which to try to approach this part of their entrusted ones, in order to make them willing to receive again the message of the Saviour of sinners; and in this attempt they see themselves hindered by said policy so disagreeable even without that.

Furthermore, in the outer affairs of the congregation the contrast between the two ways is not less distinct. The Germans, accustomed from the old country to see the state provide for everything, and disposed, by the hearty confidence they place in the pastor as their spiritual father, to leave every thing with him without fear or hesitation, learn not quite easily to participate actively in the outer affairs of the congregation. They prefer to remain at home or among their equals, where they can speak their mind unrestricted by the high authority of the pastor, and are seldom at ease under

the parliamentary rules and in fully regulated management of the congregation. This deficiency on the other hand is counterbalanced by a far more hearty devotion to their faithful pastor; for our people, we must say, understand the true condition for the prosperity of congregational life, and for a happy and fruitful relation between pastor and congregation, better than their English-speaking fellow-believers. This opinion is confirmed by those who have had to do with both kinds of congregations, giving the Germans the better testimony. It agrees with the general impression, made by the two characters, and receives a peculiar ratification by examples of German ministers remaining for many years, even half a century, in charge of the same congregations, not unfrequent even in this country; for that is possible only, where the congregation concedes to the minister the sentimental office of the pastor or shepherd of their souls, and that is essentially the view of the relation held by the Germans. But pleasant though the life within our congregations is, because of this devoted confidence, whenever the pastor is a wise man, as easy is it for a German pastor to rule over a congregation against its will and better knowledge; and when a German congregation is vacant and without close connection with a Synod, it can easily happen that it falls into wrong hands.

How different in American congregations, where everybody is accustomed to self-government in all kinds of matters, established in the by-gone times of his ancestors, where everybody is inclined to pay attention to general matters and regards it as the duty and the honorable right of a free citizen, to participate in the government, well acquainted by practice with the forms of parliamentary business and discussions from his boyhood. There the members know themselves neither in spiritual nor in other matters dependent on the minister, the chosen, or for some years hired speaker of the congregation. There the minister can not very well rule over the congregation, rather the congregation over him. But where the system is carried to the extreme, where the congregation is, if possible, to be kept in a state of excitement, as with the Methodists, there it is no more than con-

sistent to make any kind of patriarchal relation impossible by the well known institution, that the minister remains in his charge no longer than two years. That is business, but no sentimental relation with which the heart comes in question.

In addition to all these differences comes then the outer appearance of the man and his house. The poor saving German, mostly escaped from a state of utter want in Germany, here then, above all is bent upon gathering something, in order to secure his independence, which in the old country is to be had only by money, as the remembrance of his former oppressed condition keeps fresh before his mind. Working then with such an end in view, to become the owner of a farm or a house in town, and accustomed to poverty, he naturally and without great effort denies to himself many things that the American regards as indispensable wants, the German not having had the ability to allow these to himself before, and not feeling free yet to change his habits—in short, avaricious, greedy, dirty, says the American brought up to quite different claims. For he, too, likes to own something but not at the cost of his comfort or the decent appearance of *himself*, far less of his *lady*, to preserve his respectability. He is known to let the dollar as easily go out of his hand as he is skilful to get it into his hand, but prefers decidedly to do so with the least amount of hard work. His opponent on the other hand, with his liking for work, makes himself subordinate to the object of his labor, puts his pride in the prosperity of it, his farm for instance, and cares little for his person; whilst to the American his labor, his farm is only the means to make his living by. Hence then the natural consequence, that the American does not make anything on a farm, where the German soon becomes a prosperous man after the poorest beginning, at which he is willing to submit to almost anything that the other one could or would by no means condescend to take or to do. The German has to commence very often by hiring himself and his children as servants, and performs this servant's work even faithfully and with satisfaction to himself, which an American scarcely

and seldom can win over himself to do. Besides, the German, deficient in the use of the English language, and hence unable to help or defend himself, is the subordinate one, whenever the two meet; whilst the American speaks the language of the land, is at home and all right in all things, and, accustomed and skilled to help himself and to defend his honor as a free man, enjoys his apparent superiority over the green German, and very likely makes him not unfrequently feel his inferiority.

How can it be otherwise than that the two parts of our Church, so totally different in many respects, repel each other? If our proverb is correct, that *Gleich und Gleich gesellt sich gern* (equal associates with equal), how can these two associate with each other? What have they still in common? They differ more widely from each other than from other parts of the Christian Church. It is a remarkable fact, that the American Lutherans prefer to associate with other English speaking denominations rather than with the German Lutherans, that they even are ashamed to go to them and associate with them; fearing that thereby they would make themselves suspected of being related to the despised and suspicious strangers. And it is on the other hand a fact, too, and not less remarkable, that the Germans do not care for the American Lutherans, and go, just as soon, over to other English Churches, or rather give a strange preference to the Episcopalian Church over the English Lutheran. A difference as great as the above outlines have attempted to set forth, is sufficient to cause a high degree of antipathy. But the difference of language has deepened this in a peculiar manner, and has given it the force to divide and damage greatly our poor Church.

Language decides in the congregation about the possibility of a harmonious life or separation. He who does not understand the language of a congregation, can not with edification worship with it. The mere capability of understanding the language of a service is, however, barely sufficient. A certain freedom of action of the mental faculties, which commonly is the exclusive gift of a good education, is re-

quired to enable a person to join really in worship in a language in which he is not accustomed to be led in his devotional exercises. Surprising though it be, it is not unfrequent nor unnatural to meet with persons speaking English far better than German, and yet preferring to belong to a German congregation, because according to their German education they can follow a German service far better than an English one. And yet it is possible, after all, to worship with a congregation without being familiar with its language; gratifying as it is, to find oneself surrounded by a devoted congregation, even when understanding a few only of the words spoken. Language decides upon the connection with a congregation, although not absolutely; the language spoken by the minister, self-evidently, must be the language of the members. Not so self-evident is unity of language the requisite of the greater society, the Synod, the Church. Lutherans should regard their brethren in faith as brethren indeed, and associate with them without regard of language. That is very well possible indeed, as far as the external action of the mind is concerned, the regarding only; but matters look different as soon as the execution, the association is entered upon. On the floor of Synods it should very well be feasible to give room and right to more than one language. As the discussions of a Synod are nothing but regulated conversation, there is no reason why such conversations could not be led in different languages, as other conversations are occasionally. And concerning the Lutheran Church, one might *a priori* expect to see such a thing often done. Every Lutheran minister might be expected to take so much interest in the language of Luther as to understand, if not to speak it. And every German pastor might be expected, as an educated man, to be so much interested in the land, the protection and benefit of which he enjoys, as to understand its language, if not to speak it. And there may have been conventions of Lutheran Synods in which every German and every English word was understood by all, or nearly so. But such conventions are not of frequent occurrence. The greater majority of the English-speaking Lutherans do not speak German

and understand very little of it, and the greater majority of the German pastors do not speak English, and understand very little of it. In mixed Synods, consequently, soon the English members sit half indifferent, half annoyed, not understanding anything or not enough, in order to follow with ease and with judgment; soon the Germans are in a similar way excluded by the strange, unintelligible words. It would detain too much and kill the living current of the discussions if in favor of those not understanding, the regulations should provide for prompt translation;—if that ever was done indeed for a longer time. But it never is. Such regulations may be given that every motion shall be introduced both in German and in English, that every remark be translated as soon as the need appears. One soon gets tired of it, and then allows every one to understand as much as he can. Thus the contest of the two languages for precedence ensues. One of the two generally soon becomes the mistress of the field, and succeeds to be all but exclusively spoken, and that is commonly the English language. For even where the English language is in the minority, this minority not being too small comparatively, it gains the victory with ease. The English ministers are in the average more familiar with the parliamentary forms and, by means of this greater skill, easily take hold of the management of the business; at the same time they are firmly convinced of their better or rather absolute right, and consequently care mostly very little for the German language; whilst the Germans, on the contrary, convinced that they ought to understand and speak the language of the country, although actually seldom speaking it well, and not very often tolerably, submit perfectly to the conquering English and dare not open their mouths,—not exactly willingly; they feel and resent it as an unworthy oppression, as a yoke, against which they ought to revolt if they could. But ere a German does that, his blood must become hot, according to the saying of the German Michel common among us. It is in his character, as imprinted upon him by the development of our nationality reached as yet, to

clench his fist in his pocket long before he dares to show his mood, and all the time to appear as bashful and timid as a child. And by this helplessness, he of course makes things only worse, and increases the contempt in which the American holds him and keeps him down; for the American is rather inclined to the opposite extreme, to extreme certainty and self-assertion, and shakes—as the anecdote relates—unabashed the hand of him, whose slippers others are ready to kiss, and no one more devoutly than the pious Germans. Where the two languages are thus placed by the side of each other, those on one side turning up their noses over the great babes and their lack of piety and even decency, those on the other side fretting at the haughtiness, with which the most worthy, most deserving men must see themselves treated by immature young men,—there the difference, already otherwise great enough, is ripened by the difference of language to the state of strict opposition, which destroys all ability or all willingness to give each other what is due to him; so that often a little spark suffices to cause the fire, long smouldering under the ashes, suddenly to flash up in blazing flames.

Thus it showed itself distinctly at the organization of the General Council. What caused at that time the disruption of the General Synod was not in the first place the question of the Creed or the new measures. As it was effected by the centrifugal power of those who withdrew, the motives of these must chiefly be inquired after. That the action of these was in the main and really influenced by the accident with the mother synod of Pennsylvania is perhaps scarcely ever earnestly maintained any more. With better reason is personal ambition mentioned as being among the main forces which caused the rupture. The contest between the old and new measures should perhaps sooner have decided in favor of remaining than of withdrawing, since the old measures were apparently winning ground and rising in influence and respect on all sides. But what had grown from year to year and was on the point of bursting out, was the feeling among the Germans: We cannot get along with the Americans. The number of those, who in theory and practice were really

strictly confessional and hence regarded a division necessary, was not very great then, and is not great now. On the contrary, the antipathy against the quarrelsome confessionalists and the desire to be protected against them by alliance with the English brethren, made some of the best German pastors friends of the General Synod, although unflinching opponents to the new measures. In short, the difference of language effected the final decision at that time, though directed and pressed into service by the cautiously hiding ambition and by the loudly proclaimed question of the Creed. The assertion may be hard to comprehend by some of the English speaking brethren; but we remind them of the fact, that the decision rested with the Germans, and was naturally reached in the German camp. Those who had at the time the opportunity of seeing and hearing, how reluctantly the minds were forced into the decision by the distinct and outspoken conviction: "We cannot go with the Americans!" received an indelible impression of the separating force of the language, and will be ready to assent that language is the cause of the great chasm between the two great halves of our Church.

Language as significant expression of national character, with its peculiar mode of feeling and thinking, language as mirror and means of the life of a nation in sacred and profane things, of its manners and customs, forms and rites, is the fertile soil on which the difference grows, and language as the very means of communication makes communication and unity difficult if not impossible, when not or hardly understood. Who would associate with those whom he does not understand, or who do not understand him?

It is then the natural state of our affairs that there is such a chasm; the nature of our situation causes it. It would do us good, to remember that, whenever we feel molested or grieved by its sad effects. It would spare many an unkind word, to think that the cause of our anger is not altogether the sin of our brother, but the work of nature and of Him, who holds nature in His mighty hands. It would remind us, that nature in human affairs is not the end of all, and is

not unchangeable, but is rather the beginning of all, as the natural life should change to the new life in Christ. So should this unpleasant relation between the two nationalities in our Church, and chiefly in the General Synod, be changed, and by this change our Church be restored to a new life; for such power rests with this relation, if changed in the appropriate way. No one can hope for this change more than the German members of the General Synod. But will it ever be changed?

ARTICLE VIII.

PETER NOT THE CHURCH'S FOUNDATION.

By REV. CHARLES SPARRY, Paterson, N. J.

"And I say unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Matt. 16 : 18.

This much controverted text consists of three parts, the "rock," "The Church," and "the gates of hell;" or the foundation, the building and its safety. The Church is that congregation or body of persons who receive and hold fast the faith as it is in Jesus—among whom the pure word of God is preached, and the sacraments are duly administered. The "gates of hell" probably signify death, and all the means employed by wicked men and devils to destroy the Church of God; and here, in advance of the bloody persecutions which reigned for ages, the Saviour announced that the time should never come when there should not be a congregation of faithful men upon earth.

"The rock," we suppose, must signify the truths of Peter's confession, or it must mean Peter himself.

We inquire, therefore, What is the rock, or the true and only foundation of the Church of the living God? About this simple and obvious truth, we think, there ought to be no dispute, and yet it has been the subject of fierce controversy for centuries. The simple question is this: Is Peter, or Peter's Lord, the true and only foundation of the Church?

The Papists strenuously contend that the rock is Peter, and that this text teaches his supremacy, and the right of his successors, the Popes of Rome, to dictate to the Church and the world in all matters of faith and practice; and, of course, all who reject their authority are rebels against Christ. It becomes us, therefore, in common with our brethren of all Protestant Churches, to inquire into the truth or falsity of these great pretensions. If we are building on the sands of human opinions, we ought to know it. If Rome is the true Church, the quicker we get within her pale the better for ourselves and for all concerned.

Though this text is quoted with the utmost confidence to prove that Peter is the rock, it is by no means certain that the Saviour meant any such thing. It is thought that this is one of those passages, the sense of which might be most certainly fixed by the particular tone of voice and gesture with which it was spoken. If our Lord altered his accent, and laid his hand on his breast, it would show that he spoke, not of the person, but of the confession of Peter (as most divines have understood it), and meant to point to himself as the great foundation. But if he turned to the other apostles and pointed to Peter, that would show he meant to intimate the honor he would do him in making him an eminent support to his Church." But as we cannot hear the tones of the Saviour's voice, or see the gesture which he used on this occasion, the true sense must be obtained from other considerations.

It is thought there is proof in the original text, that the Saviour did not mean Peter. When Peter said, "Thou art the Christ, the Son of the living God," the Saviour said "Thou art Petros," a stone; "and upon this Petra, I will build my Church." Parkhurst says, "Homer constantly uses Petros for a stone, a large stone, a piece of fragment of a rock, such as a strong man might throw; but Petra," he says, "doth signify a rock, a mass of rock, a reef or ridge of rock." And Legh, in his "*Critica Sacra*," says, "Petros doth always signify a stone, never a rock;" and in the text it cannot signify a stone but a rock. If the Saviour had

meant Peter, would he not have said, "Thou art Petros, and upon this Petros I will build my Church," or upon thee I will build my Church? But as the Saviour, in this short sentence, has used two words of different forms, genders, and signification, it is believed he has purposely guarded the text from being wrested to support the extravagant pretensions of the Church of Rome. There is no evidence in the New Testament, or in the writings of the fathers of the first three centuries, that Peter ever claimed or exercised supremacy, or that it was ever awarded to him by his fellow apostles, or by the holy men who wrote and lived so near his times. In the first Epistle of Peter, written about A. D. 60, and addressed to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, he says in the fifth chapter, "The elders which are among you I exhort, who also am an elder, to feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage." Have the Popes of Rome and their dignified brethren obeyed this? Is the imaginary supremacy of Peter of more weight than the real example and precepts of Peter?

If at the time this epistle was written, Peter was the infallible Pope Peter—the most high and holy father in God, presiding supreme over the Christian world—is it not wonderful there is not a word of Rome, or the most distant allusion in the whole epistle to his supremacy? How can the holy mother Church account for this? The truth is, the notion of his supremacy, and of his being the foundation of the Church, is totally unfounded; and has been invented as a pure fiction by wicked men, to subserve their lusts and ambition.

The Acts of the Apostles, which contains the history of the Church for about thirty years, and where we might expect to find evidence of Peter's supremacy, if it ever existed, is as destitute of anything like proof of it as are his epistles; and not a word is said of him after the council held in Jerusalem, which is recorded in the fifteenth chapter. But from

Gal. 2 : 11, 14, it appears he was after this with Paul in Antioch, and very probably returned to Jerusalem, and finished his days in preaching to the Jews of the dispersion. But if he were at this time the foundation of the Church, and the prince of the apostles, is it not unaccountable there is not one word of him in the Acts, except in the first few chapters, and afterwards in the fifteenth chapter, though so much is said of Paul, his junior, and, as the Papists contend, his inferior, but, in fact, in all respects his equal in authority?

If Peter was supreme, we should certainly expect to see something of it in the great council of the Church, assembled in Jerusalem to decide on questions involving the interest of the Christian world; but we find nothing of this. Peter was surrounded by his equals; and if there was any supremacy it will be found in James, who was, in fact, president of the council. Were we to look, therefore, for supremacy among the apostles, we should fix on James, or on Paul who "labored more than they all — had the care of all the churches—and was not a whit behind the chiefest apostles." But if he was nothing behind the chiefest apostles, he was nothing inferior to Peter, and Peter was not his superior; and the notion of his supremacy is a popish dream. Besides, if Paul had the care of all the churches he had the care of what the papists, without the shadow of proof, call the mother church, and that, too, during Peter's life. Paul was in Rome, preached and suffered in Rome, and wrote an epistle to the Roman Church; but there is no positive evidence that Peter ever was in Rome, and how could he be its first bishop? The New Testament does not inform us what became of Peter after being at Antioch with Paul; but Eusebius says, Origen wrote to this purpose: "St. Peter is supposed to have preached to the Jews of the dispersion, and afterwards going to Rome, was crucified with his head downwards." Eusebius, bishop of Cæsarea, wrote in the early part of the fourth century, but appears to have no certain knowledge of Peter, from the time he ceased to be mentioned in the New Testament. He refers to a supposition of Origen, the eloquent presbyter of Alexandria, the most learned and

eminent man of his time, who lived about one century earlier than Eusebius; and all that he could say was, "Peter is supposed to have preached to the Jews," &c.

This is verily a slender foundation to support the assertion, that Peter presided many years in Rome, founded the Roman Church, and left to his successors, the Popes of Rome, plenary power to govern the Church and the world—to absolve subjects from their oaths of allegiance—to sell indulgences to commit sin—to deny the clergy the right of marriage—to idolize the Virgin Mary, and all the saints in the calendar; to release souls from purgatory by the mass, for which money is demanded—to condemn heretics to the flames, and to doom the incorrigible to hell forever.

Peter, though an inspired apostle, and greatly honored by his divine Master, was very far from the infallible man he ought to have been as the foundation of the Church. His prompt, forward disposition, and fiery zeal, led him into several indiscretions, and on some occasions, which the pen of inspired truth has recorded, he manifested unworthy weakness, and was guilty of rashness, cowardice and dissimulation, for which he was justly reprovèd.

When Christ was arrested, Peter, in his zeal, drew his sword and smote off the ear of the servant of the high priest, and for doing it was reprovèd by his Lord. The Popes of Rome have followed him far more faithfully in the use of the sword than they have in preaching the doctrines of his Master. Let the Inquisition speak, and it will tell the tales of bloody horror; and valleys of the Waldenses and Albigenses were made fat with the blood of Christians shed by the sword of Rome.

Peter professed the utmost readiness to go with the Lord to prison and to death; but a few hours after, when an armed band had arrested the Son of God, he denied Him with oaths and curses. And was this the infallible Peter? Was this the immovable rock on which the Church is founded? Here, at least, the infernal powers triumphed.

Having shown that Peter, who was the equal, and not the superior of the other apostles, is not the rock on which the

Church is founded, it remains to be shown what the rock is. The rock is Christ himself, or, what amounts to the same thing, the truths of Peter's confession:

"Thou art Christ," the Messiah, the Anointed One; and this designates his official character, and the various and benign relations which he sustains to us as Redeemer, Intercessor, and Saviour. "The Son of the living God," signifies his divine nature and character, "God manifested in the flesh." These sublime truths were foretold by the prophets, preached by the apostles, and on them the Church of the living God is built, as on a rock, which cannot be removed.

The God of Israel is called a Rock in the Old Testament, because he is the strength, the refuge, the asylum of his people; and when Christ said "upon this rock," the humanity and divinity—the Messiahship and Sonship—"I will build my Church," he announced himself as the strength, refuge, and salvation of all who repent and believe. Augustine applies the rock to Christ; "Upon this rock, which thou hast known, saying, 'Thou art the Christ,' the Son of the living God." But we have higher authority than that of the fathers. Paul says, "other foundation can no man lay than that is laid, which is Jesus Christ." It is the sum and substance of the Gospel; for what is the Gospel but the fulfillment of prophecy in the history of the Saviour's birth, life, ministry, miracles, sufferings, death, resurrection, ascension, and continued intercession at the right hand of the Majesty on high? And what his preaching but teaching the doctrine of eternal truth—Christ in all his offices, relations, precepts, promises, and threatenings, with the offers of a free, full, perfect, and eternal salvation to all who yield themselves up to be saved by the riches of divine mercy? But without the two grand truths of Peter's confession, what is there in the Gospel worthy of being proclaimed to mankind? What is there worthy the reception of an immortal being? What is there to soothe the sorrows of the heart-broken with a sense of sinfulness, and to assure it of a cordial reception in the bosom of infinite love? What is there to enlighten the darkened under-

standing, to control the waywardness of the human heart, and to rouse the slumbering energies of the Church to vigorous and continued efforts to convert the nations unto God?

Take from the Gospel the Messiahship and Sonship of Jesus, and we may write upon the forsaken temple and the desolated wall of Zion, "Ichabod," where is the glory? But, thanks be unto God, this shall never be! While there is a soul to save, or a spirit redeemed in heaven to sing, these truths will remain the distinctive excellency, the power of the Gospel to save.

It is the true foundation of our present and eternal salvation. Through forty centuries many of the most gifted minds and brightest geniuses tried their strength on almost every subject within the reach of human intellect. Language, poetry, eloquence, history, the sciences, and the fine arts, were carried to the highest state of perfection; but the most gifted genius could not discover with satisfactory clearness that man was to live forever. They knew not; and the best of the heathen world dropped into the grave uncertain whether death is an eternal sleep, or an entrance into a conscious and improved state of existence. This fearful uncertainty was a worm at the root of their happiness; they knew not their origin or end; clouds hung upon the past, and more than midnight darkness, with undefined images of horror, shut out the future. Man was a riddle to himself, an unsolved problem, tossed upon a dark sea of utter uncertainties, and his passions, his appetites, his reason cried—"Let us eat and drink, for to-morrow we die."

And without the truth of Peter's confession—the Messiahship and Divinity, as Jesus—the light of the Gospel would be as uncertain as the *ignis fatuus*, and unsubstantial as the phosphoretic sparkle of the deep blue sea. We should be left in miserable orphanage, starless and moonless wanderers in the labyrinth of life. The heathen's woes, and the Christian's joys, the doubts of Socrates and the certainties of Paul, conspire to set before us the importance of these truths, confessed by Peter, "Thou art the Christ, the Son of the living God."

ARTICLE IX.

INDIVIDUALISM.

By Rev. CHARLES S. ALBERT, A. M., Carlisle, Pa.

Man is a social being. It is necessary for his full development of thought, of affections, of power, that he be much in contact with his fellows, influencing and being influenced by them. Every one is under obligation to society. What he is, he is largely through his fellow-men. He needs an anvil upon which to rest the glowing iron of his character to be shaped by the hammer of his will. Other men are to him the anvil.

Nevertheless, there are depths to which the human soul descends when it is isolated from all human sympathy. It must walk alone in the highest ecstasy, or in the deepest grief. There is but one who can understand, and that is God. Jacob at the brook, sending away all, that he might be alone in his deep distress; David, going up into the chamber over the gate, that he might in solitude lament over Absalom, do but indicate that every man has a personality, distinct, separate, which has its own claims, rights and existence, which never can be fully understood by others. Every man is destined for God. This is his greatest distinction.

This idea of the worth of the individual was felt in the early ages of the world, but never received a full expression until the coming of Jesus Christ. It was there, in the germ, when it was said "God created man in his own image;" but it was only dimly apprehended and needed the teachings and lessons of many ages to clearly unfold and demonstrate it. We shall find that the proper understanding of the ancient idea of the individual is of very great importance to us, as it enables us to solve some vexed problems of the Old Testament. It is conceded, by just and thoughtful men, that we cannot form a true judgment of the acts of a former age unless we can comprehend the knowledge, motives and feelings

that underlaid those acts; that every age must be tried by its own standards of right and wrong, and not by those of a more fortunate and wiser one. Much of the abuse heaped upon the Old Testament, and the denunciations of the actions of its divinely-led men, arise largely from a misunderstanding of the conditions of the period, and from an endeavor to force these men to conform themselves to a Christian standard of which they were ignorant. Religious truth has appeared as a development. There must be preparation, minds and hearts made capable of reception, before truth can be proclaimed to them with success. Great ideas have always forced their way into existence, slowly. Religious truth none the less so. The Old Testament is marked by an advance of truth, from Moses to the prophets, until there came the final revelation through Christ. "For the law was given by Moses, but grace and truth came by Jesus Christ," Jno. 1 : 17. As men were fitted, by trial, by wisdom, by increase in knowledge under the educating hand of God, for wider and more spiritual truth, it was given to them by God's divinely appointed messengers.

We are justified then in the assertion that we can only arrive at a true judgment of the acts of a particular period, when we understand the ruling ideas of that age. A revelation is conditioned by the receptive capacity of a people, a fact which our Lord distinctly affirms when the Pharisees asked him, "Why did Moses then command to give a writing of divorcement and to put her away? He saith unto them, Moses because of the hardness of your hearts, suffered you to put away your wives," Matt. 19 : 7, 8.

We are often startled in the Old Testament by the accounts of the utter disregard of human life, by the to us reckless and unjust manner in which the innocent are involved in the punishment of the guilty. Abraham is willing to slay his own son, true, at the divine command; but none of us could be persuaded to do so, though a miracle were performed to authorize our action. We would hold, (and I think justly), that the purpose of the miracle was the trial of our faith, of our moral consciousness, and we would obey the higher de-

mands of the Gospel and disregard the miracle. We would seek our justification in the words of Deut. 13 : 1—4, and in the New Testament teachings as when Paul says, "though we, *or an angel from heaven*, preach any other gospel unto you than that which we have preached, let him be accursed," Gal. 1 : 8.

Whole families are destroyed for the sins of the fathers, against whom the narrative gives us not even the shade of a suspicion, that they were implicated in the transgression. "So they gat up from the tabernacle of Korah, Dathan and Abiram, on every side; and Dathan and Abiram came out and stood in the door of their tents, and their wives, and their sons and their little children. * * And the earth opened her mouth and swallowed them up and their houses and all the men that appertained unto Korah and all their goods," Numbers 16 : 27, 32. If we conclude from Numbers 26 : 11 and 1 Chron. 6 : 18—22 that all the children of Korah did not perish, yet, it is almost impossible to resist the conclusion that many innocent ones, *e. g.* his men, or slaves, were involved in the punishment. We have, however, undoubted punishment of the innocent in the case of Achan, for it is expressly asserted, "that all Israel stoned them with stones," that is, his sons and his daughters and his cattle.

Whole nations were remorselessly exterminated in those days. The command respecting the nations of Canaan was, "Thou shalt save alive nothing that breatheth," Deut. 22 : 16. In fulfilment of the command, Joshua smote them "with the edge of the sword, and utterly destroyed all the souls that were therein; he left them none remaining," Josh. 10 : 39. Samuel, by the command of the Lord, orders Saul to destroy Amalek, with these words: "Slay both man and woman, *infant and suckling*, ox and sheep, camel and ass," 1 Sam. 15 : 3. We cannot deny that these commands and wholesale destructions are antagonistic to the ideas of justice and right of this age. Was there anything in those days that justified the destruction of the innocent with the guilty? Do the life and ruling ideas of the ancient world give to us any solution of the problem?

Dr. Mozley, in a late work entitled "Lectures on the Old Testament," gives us some exceedingly interesting statements which demonstrate the partial conception of justice and the want of clear discernment of the rights of the individual which prevailed in the early ages and were largely responsible for these acts. He says (p. 37): "When we examine the ancient mind all the world over, one very remarkable want is apparent in it, viz. a true idea of the individuality of man; an adequate conception of him as an independent person—a substantial being in himself, whose life and existence was his own. Man always figures as an appendage to somebody—the subject to the monarch, the son to the father, the wife to the husband, the slave to the master. He is the function, or circumstance of somebody else." The ancient ages lacked a true conception of individual rights. Wherever we look, we perceive this, and springing out of it a ferocity beside which the Jewish nation is singularly humane. "The Egyptians," says Diodorus Siculus, "adore their kings as gods." The distance was immeasurable between the king and the highest of his subjects. His food was given to him by princes acting as domestics, and they could not appear in his presence without the most abject prostrations. Under such a rule the worth of man would never be recognized, and we need but recall the proclamation of Pharaoh which consigned every male child of the Israelites to destruction, to find an act more inhuman than any which is recorded in the Old Testament. The record of Assyria is in no wise different. As late as the time of Nebuchadnezzar, the same total misconception of individual rights appears. "Therefore I, (Nebuchadnezzar), make a decree that every people, nation and language, which speak anything amiss against the God of Shadrach, Meshach and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill," Dan. 3 : 29. A phrase which evidently includes their families. We have a still more explicit example of the ancient disregard of the individual, and the inclusion of the innocent members of the family in the punishment of the head, in the act of the upright and pious Darius the Mede, who "commanded and they

brought those men which had accused Daniel, and they cast them into the den of lions; them, *their children and their wives.*"

It is well to observe, too, that even the freest and most enlightened states of the Old World had no true idea of the independent existence of the individual. Lycurgus, in his laws, orders the freemen of Sparta to expose all sickly infants that they might die; a wonderful contrast to our laws, which regard an infant as having inalienable rights equally with the adult. Plato, in his Republic, looks upon the individual as a means and instrument for the state, and not as an object in himself. Hence, he remorselessly would sunder children from their parents that they might be educated by the state; he would restrict human love and authorize the state to join only those in marriage from whom might be expected the procreation of the healthiest and most vigorous children for the state. Rome and her ideas of justice are celebrated. Dr. Mozley points out that "Even Rome, with all her later material civilization, could never completely embrace the notion which lies at the bottom of all modern law and religion, that every man is *himself*, an individual being with an independent existence of his own, and independent rights." "The son was the property of the father, without rights, without substantial being, in the eye of the Roman law. The father had the power of life, or death over him; was the proprietor of all the wealth he acquired."

The idea of individual worth, right, is the product of Christianity. Therefore, in the consideration of the ancient history of the Jews, it is well for us to observe this strong fact and give to it its due weight when we consider the extermination of families and of nations by the command of God. "The defective sense of justice in those early ages, arose from the defective sense of individuality. The idea of justice could not be complete or exact before the idea of *man* was, for justice implies a proper estimate of the being *about* whom it relates and with whom it deals. Man was regarded as an appendage to man, to some person, or somebody; and therefore the idea of man being defective, the idea of justice

was defective too. Hence arose those monstrous forms of civil justice in the East, in which the wife and the children were included in the same punishment with the criminal himself, as being *part* of him. * * The human appurtenances of the man were nobodies in themselves they had no individual existence of their own, *their* punishment was a shadow as it affected them, because their own nonentity neutralized it; the person punished was the hateful criminal himself, who was destroyed *in* his children. The guarantee was given in this extended form of justice that no part of him escaped. Justice got the *whole* of him. The victim, in himself and all his members, was crushed and extinguished. In the age's blindness and confusion of ideas, people did not really seem to know where the exact personality of the criminal was and where it was to be got hold of; whether, in the locality of himself, was himself only, or some other person or persons also as well. They could not hit the exact mark to their own satisfaction, so they got into their grasp both the man himself and every one connected with him, to make sure. If they did this, if they collected about the criminal everything that belonged to him—wives, children, grand-children, dependants, servants, household, the whole growth of human life about him, and destroyed it all, they were certain that they punished *him*, and the whole of him. The total of the individual was there, and justice was consummated.”*

Such an idea of justice penetrated the ancient mind, and was also that which possessed and influenced the Jewish race. It was defective, nevertheless, to them it was right. They perceived nothing unjust in the destruction of families or of nations; they, indeed, would have considered that God would have approved of the wicked was of either the family or nation, if some such special command of destruction had not been issued by the Lord in extreme cases. Therefore, it does not surprise the thoughtful reader, that from the very outstart, revelation restrains this wild justice, so that “there is this

* Lectures on the Old Testament, Mozley, pp. 87, 89.

great distinction between the principle of the punishment for the father's sins, as it was held by the Jewish people, and the same principle as it was held in the pagan and general Oriental world—viz., that in the latter the judicial principle figures as a part of civil law, coming into operation, whenever a sufficiently important occasion arises. The Persian monarch flings the families of the false accusers into the lions' den, along with the criminals themselves, as a judicial act of his own, and belonging of right to a regular tribunal of justice. But, in Israel the principle does not exist as a part of regular law." It is extraordinary, only to be performed when divinely sanctioned. In Deut. 24: 16, the principle of usual law is stated: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin."

The Jewish nation were gradually educated to a sense of the inherent rights of the individual and true justice, so that at last Ezekiel could exclaim in righteous indignation against the proverb, "The fathers have eaten sour grapes and the children's teeth are set on edge," Ez. 18: 2; and proclaim, "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son," Ez. 18: 20. Man's independent existence and responsibility were making themselves felt.

The teachings of the Lord Jesus first fully taught the worth of man and bestowed upon him his rights. His life and words were a continual protest against the idea that every man was not valuable in *himself*, and against the unjust deprivation of peculiar rights which justly belonged to him. The low and degraded had been despised by the learned and the philosophers. To them, the few, the specially wise or great were the followers to be desired. They held themselves proudly aloof from the poor, the outcasts of society. Our Lord puts a new value upon every man. He does not reject the rich, like Joseph of Arimathea, nor the learned like Nicodemus; but equally precious is the poorest, worst human being

in the world. He is the friend of publicans and sinners, even harlots, who were drawn by him out of sin and made pure and holy. When they accused him of it as a crime, he represents to them that when one poor, strayed sinner is brought back out of sin, repentant, the angels of heaven rejoice, so precious in the sight of God is one human soul. He enforces by the parable of the prodigal, that men are to be no longer destroyed as worthless, but to be regarded as sons wandering from their father, loved and capable of salvation.

His very incarnation, as God-man, sets forth not only that man is created in the image of God, but that he is capable of assimilation with the divine, a high and lofty conception which places the least man above the world.

By his proclamation of the kingdom of God, he broke down all barriers between men, obliterated caste, overthrew the prejudices of nations against each other; so that the apostle denies that the Greek is any better than the barbarian, the freeman than the slave, the circumcised Jew than the uncircumcised Scythian, words which held in their depths the overthrow of all oppression and the abolition of slavery.

These words were not restricted as they had been in past ages to men, in whom were included women and children. His teachings, legitimately carried out, boldly set forth that children possess rights which are not involved in their fathers. "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. But whoso shall offend one of these little ones which believe in me, it were better that a millstone were hanged about his neck and that he were drowned in the depth of the sea," Matt. 18 : 3—6. From this time forth children have been precious, and to-day possess inalienable rights which are protected by the laws of Christian lands.

He lifted woman out of the degradation in which Oriental nations had placed her, and even, uninfluenced by Christianity, still keep her. Noble women rise at rare intervals in the Old Testament, but their very isolation proclaims the general condition of the sex. They are at once prominent in the New Testament, and represent a large and that no mean

proportion of his followers. He reiterates the words of Genesis and establishes again the divine foundation of marriage, when the crafty Sadducees seek to entrap him with their specious questions. Woman is man's helpmeet, not his slave.

He, moreover, by the new birth, indicated that every man could come face to face with God, must come if he would ever enter into the kingdom of God, and that the last and highest expression of man is, that in the deepest and most vital relation with God, no one could come between him and God, no priest, no church, naught of earth or heaven. Man and God must act together.

He introduces the age of humanity, when he so profoundly declared that the masterly spirit among men was the one that lovingly served his fellow-men. All agencies of benevolence, all humanitarian schemes received their impulse from Him who said that his disciples should minister unto others, even as the Son of Man came not to be ministered, but to minister, and to give his life a ransom for many," Matt. 20: 28.

We do not assert that at the time the words were uttered, men realized them. The truth was there, the eye could not see them. The blind, with eyes half opened, exclaimed, "I see men as trees walking." So, these ideas were perceived but vaguely, shapes wonderful, glorious indeed, but not in their due relation. Long after the words, so fraught with blessed results, had been spoken, practices revolting in the extreme, and outrages against the individual were continued. The arena still witnessed the combats of gladiators, surrounded by Christian spectators. Men were still sold in the market as cattle, women and children were appendages to man, subjects to kings, believers in God to the priests and pope.

Feudal times regard the serfs as men with no rights. The lords might divide their possessions as cattle into two classes, bipeds and quadrupeds. Professed Christians treat their fellow-men, brother-Christians of the servile class as they would their horses or their dogs. A lord might strike, mutilate and kill his serfs with impunity. They could not accumulate property; they labored on certain days for their masters;

they dared not remove without permission from their place of residence; and by the imposition of tallage, tolls and taxes of all kinds, and seigniorial rights revolting to modesty and nature, they were degraded from their very rank as human beings.

Such a state of society was admirably fitted for the Romish Church, which has ever decried the individual for the sake of society. It still declares man is unfit to approach God save through earthly mediators, priests and pope. It indeed acknowledges that every human soul is worth more than the world, and therefore its eternal dignity; but it thrusts between man and God the hierarchy, endeavors to hold the individual in a constant state of pupillage and subjection, adds its own decrees to the churchly relations God has constituted, sternly represses efforts which might interfere with the human traditions it builds on. The Inquisition, the stake, the anathema, are the natural outcomes of a system which holds the existing society to be worth more than truth or individual salvation. Perish the man in the divine image, before the church of human tradition, is its cry.

The great truths that Christ had enunciated could not be restrained. It is wonderful to us that they were not more speedily perceived, but only when the development is accomplished do we rightly perceive the beginning—as the seed is more perfectly understood when the plant is grown and has bloomed into flower. It was the glory of Protestantism to restore the primitive truths of Christianity, and among these were the worth and rights and capacities of the individual. He alone could exercise faith and be justified, and by this the hierarchy was overthrown. Man was not alone for the Church, but the Church could only be through the individual man. The Church for man balanced man for the Church, and rescued him from slavery to popes and priests. Rapidly followed the emancipation of man in other directions. The era of humanity, over which there is so much said, was proclaimed. The nobility of human nature, its inherent rights, its capabilities, became the theme of the statesman, the bur-

den of the poet's song, and the strength of the philosopher's system.

It is not, however, to be denied that these thoughts have been very much abused. Our age has exalted the individual too much. It is distinguished by a great contempt for authority. It sees clearly the infinite worth of man, his right of judgment; but it overlooks the dependence which rightfully belongs to him in family, state and church; it too sadly forgets that man only becomes man through the divinely ordered fellowship of men in the God-given relations of family, state, and church. Therefore it despises authority. It has no reverence. Age, position, character no longer command obedience. One man's opinion is as good as any other man's in religion, creeds are vain. It is not true. There is authority in religious matters as well as in others. A scientific man, upon scientific questions, has a right to speak and be heard with reverence. The opinion of Tyndall is worth more than a tyro. It is true if his dictum be one against common experience, it may be rejected, or only to be received after it is fully established by indubitable proofs. Though theology may not be an exact science, yet authority holds here. It requires training. The mind must be fitted by careful preparation and extensive research. It must possess keenness of analysis, a sound judgment. The heart must be a godly one. A man thus gifted has a right to speak with authority, and, unless he contradicts God's plain word or the known doctrines of the Church, he is our master and we his followers. The consensus of the godly of the Church as led by the Holy Spirit, expressed in creeds, founded on God's word, certainly does overbalance individual opinion and should not lightly be thrown away.

Protestantism has degenerated from a manful independence of thought into a lawless disposition that mocks at all restraint and would plunge us into anarchy. God's ordinances are lightly esteemed—Baptism, the Lord's Supper are empty ceremonies, the Holy Spirit is severed from God's word, and held to indicate his presence in vague feeling, and men have become wise above the fathers, whimsical, spoiled

children, submitting not to healthy government and wise influences of wiser men, under which alone true personality can be obtained. May we not trace in this the revolt of many noble souls to Catholicism? Weary of incessant strife, of the discordant voices, of contempt of authority, of want of reverence, of the lack of restraining power in Protestantism, they have sought a refuge in the Romish Church which, with its semblance of authority, apparently promises peace and quiet.

It is characteristic of the age that it has exalted the man far beyond the freedom which our Lord gave to him. It has forgotten the limitations, the allegiance to God, the help of God, through his Church and sacraments, and proudly tells man to stand alone. And therefore there has fallen over these men and women, dreariness in their contemplation of men and the world, their outlook is not hopeful, disquiet and unrest possess them. Whoever knows the philosophies of Schopenhauer, John Stuart Mill, Herbert Spencer, must acknowledge that they are sad, indicating man bound by the fetters of necessity? Our leading novelists are George Eliot and Ivan Tourguéneff, and they are ever representing the mournful state of man, his tragic fate, because underneath it all there is no hearty appreciation of Christ and of his Church. The world moves, but whither? The individual towers up mightily in all these, the human soul is depicted with masterly skill, but wanting God and the divinely instituted means of fellowship must ever end in unspeakable sadness.

Therefore I, for one, have much reverence for the ancient land-marks of the Church, for its old doctrines and creeds. These are as truly the fruit of the blood-drops of the mind and soul of past Christians, as this land is of the blood-drops of the patriot-heroes. They were men of extraordinary intellect, of deeper research in some things than the men of to-day, and we ought to accord to them and their opinions the greatest respect. Truth does not change. It may not have been fully apprehended and, therefore, only partially expressed, but, shorn of its imperfections, it is eternal. All

true progress must rest upon the old. Old truths must be the body of the weapon; the steel-point may be new, the strength lies in the old truth, the new application drives the truth home.

Great seasons of repentance and reformation have appeared in the world, changing its character, causing the desert to bloom as the rose. These have not been the work of new-lights who despised the old, and rejected the restraints God has imposed on the individual in the Church, and in the means of grace connected therewith. Luther transformed his age, but he effected it by a return to the old truth of the Bible. The old truths of the word of God were his strength, though the application was new. Once for all has it been said: "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you they are spirit and they are life."

"Our creeds embody two convictions—the one that what they state is truth, the other that they state it under human and temporal limitation, they furnish a summary expression of Christian truth, but not a system of doctrine absolutely and forever complete." Recognizing then the necessary truths contained therein, submitting ourselves to their guidance, testing by them the speculations of the day, it yet belongs to us constantly to verify them, to rid them of their misconceptions, to apply them in a living manner to the age. By a happy combination of these two principles, we can preserve to man his individuality, an independence of thought and spirit, and yet restrain his lawlessness and keep him in that living dependence without which no true freedom and personality may be obtained. The foundations must be retained, if the structure of truth is to be progressive.

There must then be a limitation of the anarchical spirit of individualism. It ends as Prometheus, the Titan. Defying the command of Zeus, he is fettered to a rock, where an eagle constantly tore out his liver, which ever renewed itself. Man, defying God, escaping from restraints, only binds himself "with the fetters of necessity to the bleak rock of reality," where he must pine and suffer until released and brought

into the relations of the God-given Gospel. Christ impressed the world again with the thought that every man was created in the divine image; as God-man, he manifests that man is capable of assimilation with the divine; in the proclamation of the kingdom of God, he overthrows all the barriers between men; by the new birth, he taught the infinite development of man, his conquest over evil; by his cross and self-sacrifice, he established all agencies of benevolence, the era of humanity. But none the less is it to be remembered, that He it is who proclaims the kingdom of God, established the Church as its visible expression, declares its necessity, has given to it the means of grace, God's word and the sacraments, without which there can be no salvation. He limits the individual thereby. He insists that the true man yields his own rights for the sake of others, becomes master by making himself the servant of others, all of which find their highest expression in the Church. He constitutes the Church, with its word and sacraments, as the instruments of the Holy Spirit, without which the true man is impossible, the righteous man possessed of deep peace and lasting joy. Therefore the tendency of the age that despises the Church and her ordinances, must be combatted. We must talk much and often of creeds, of sacraments, of God's word, that we be not plunged into anarchy and freedom be lost in lawlessness.

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as that of Luther in Germany, there are three different translations of Scripture in use in the Swiss church; in Basel that of Luther, in Zurich the Zurich translation, and in Berne that of John Piscator. Besides giving a history of these translations, the book also discusses the character of the translations.

Church History of the two Hessias, by Dr. H. Heppe, 2 vols, 479 and 496 pp. The book treats of the history of the Church in these countries from the Reformation to the present time.

Among the biographical works we notice the following. *Boniface, the Apostle of the Germans*, by Rev. A. Werner, 466 pp. *Bede, the Venerable, and his Age*, by Dr. K. Werner, 236 pp. *Alcuin and his Century*, by Dr. K. Werner, 413 pp. *Life of C. H. Zeller*, by H. W. J. Thiersch, 2 vols., 321 and 376 pp. *Youthful Reminiscences, with a Glance at the Latter Part of Life*, by Dr. F. H. Ranke. Autobiography, 428 pp.

MISCELLANEOUS.—A second edition of *Luther's Complete Works*, originally published in Erlangen, is in process of publication. The sixteenth volume has just appeared. It contains the sermons from the year 1518—1522.

The Liturgies of the Reformers, by Prof. Dr. H. Jacoby, second volume, 299 pp. The first volume contains Luther's Liturgies; this volume contains Melancthon's Liturgies.

Rev. H. Tollin has recently published three books on Servetus. *A Sketch of M. Servetus*, 48 pp. *The Doctrinal System of M. Servetus*, first volume, 250 pp. *P. Melancthon and M. Servetus*, 198 pp.

J. H. W. S.

ARTICLE XI.

NOTICES OF NEW PUBLICATIONS.

LITTLE, BROWN & CO., BOSTON.

A Dictionary of Christian Biography, Literature, Sects and Doctrines: Being a continuation of 'the Dictionary of the Bible.' Edited by William Smith, D. C. L., LL. D., and Henry Wace, M. A., Professor of Ecclesiastical History in King's College, London, Chaplain of Lincoln's Inn. Vol. I. A—D. pp. xii., 914. 1877.

This volume must not be confounded with the one, "Christian Antiquities," published under the same auspices, and noticed in the REVIEW last year. They supplement each other, "and the two Dictionaries are to be regarded as forming parts of one comprehensive Cyclopædia of Ecclesiastical History for the first eight centuries of the Christian Era."

All that was said in commendation of the volume on "Christian Antiquities" may be repeated in regard to this. It is a vast storehouse of materials, gathered by a large number of diligent explorers, and much of it from sources comparatively unknown except to the learned few. No less than ninety-nine names appear as contributors to these volumes, and among them some of the most distinguished living scholars. It is easy to see that this furnishes the opportunity for thoroughness in dealing with minute details, which no single author could attempt: and the result is a most learned and valuable work, greatly in advance of previous publications.

The general design of the work, as stated in the Preface, is "to furnish, in the form of a Biographical Dictionary, a complete collection of materials for the History of the Christian Church from the time of the Apostles to the age of Charlemagne, in every branch of this great subject except that of Christian Antiquities. * * It is the object of this Dictionary, speaking generally, to supply an adequate account, based upon original authorities, of all persons connected with the History of the Church within the period treated concerning whom anything is known, of the Literature connected with them, and of the controversies respecting Doctrine or Discipline in which they were engaged."

It will be seen at a glance that the field to be traversed is one of great interest, and that the work will have a special value to those who desire to acquaint themselves with the Characters and Literature of the early Church. The reader will here find a vast number of names of persons of whose very existence he probably has never heard, and who are of little worth, except to complete one's knowledge of this part of Church History. It is, however, a great satisfaction and convenience to have these persons presented to our view, and to know the little that is known about them. The more illustrious characters are given at greater length, many of them with a minuteness that is very gratifying to the student and scholar. Some of the Biographies would make each a small volume, and leave little to be desired on the subjects of which they treat. It is needless to mention articles to illustrate this statement, as the reader will find them scattered through the whole volume. We are pleased alike, with the fullness of the discussion of leading subjects, and the comprehensiveness which includes 'all persons of that period connected with the History of the Church.' The learning and research displayed in the volume are worthy of admiration and will command the gratitude of many a student.

Whilst impressed with the great value of this volume, and the wealth of learning displayed, we cannot be blind to some very serious and, it seems to us, unpardonable defects, or, worse than defects, perversions. After reading in the Preface: "Our object has been to

treat these subjects from a purely historical point of view, and simply to give an impartial account of what was believed, thought, and done in the early ages of Christianity, without entering upon the disputable conclusions drawn from these facts by various schools or parties ;" one is hardly prepared to find statements presented as facts, which have for their basis the partisan and extreme views of the authors. It would not be easy to name a learned work more disfigured by such one-sided and false statements as are to be found in this volume, and the marvel is how they could find a place. That we are not uncharitable in this criticism, a few samples will be furnished our readers of the style in treating of certain subjects. Thus in the article on the CHURCH, along with a good deal else that is not very clear or satisfactory, we learn : "That most of the churches founded by the apostles were provided by them with bishops during their life-time, though in some cases, where they attached themselves ultimately to particular churches, as at Jerusalem and Rome, bishops only succeeded them on their decease. Anyhow the succession of bishops in all the principal sees from apostolic times downwards, is as certain a fact as any which history records." And, "Wherever there was a local church there was a bishop : and every bishop was the vicar of Christ, the fountain of liturgical order, the centre of ecclesiastical unity, within his diocese."

With such a view of bishops, as 'vicars of Christ,' we may expect to find corresponding views of Church ordinances. Accordingly we read, in the article on BAPTISM, that "when baptism came to be administered in the name of the Trinity * * the Holy Ghost was bestowed ever afterwards on every recipient of baptism at the font"—and, "that the remission of all sins is contemplated, and consequently that each recipient of baptism went up from the font sinless—as sinless as Adam and Eve were before they began life ; as competent to abstain from sin as they were before they fell." This is claimed to be the teaching of the apostles themselves !!

"CONFIRMATION" we are told, "was administered * * in the first instance by the Apostles themselves, afterwards by their representatives and successors, the bishops—and so far, just as it is administered in the Church of England at present. * * * Subsequently to the apostolic age, this laying on of hands was viewed as a complement of baptism no less, and maintained as a prerogative of their successors. They allowed others to baptize for them, as the apostles had done. As the apostles had done, they retained this, its appendix, in their own hands, to be administered sooner or later, at their convenience." Yet, "As soon as baptism began to be administered in the name of the Trinity, the Holy Ghost was held, and held scripturally, to be conveyed, and to confer regeneration and sanctification in the baptismal act itself, whether confirmation followed or not."

Of CONFESSION we have less, but are gravely assured that it, "as a Church ordinance, is, in some form or other, as old as St. James.

Our readers can judge how much weight to give to opinions on such articles as have been referred to. It is a matter of sincere regret to find a great work like this so utterly uncritical and unreliable on such leading topics, as the Church, Baptism, etc. It is, however, some relief to know that the general character of the work is very different, and is marked by candor as well as learning. In spite of defects and blemishes, it possesses great merits, and deserves a place among the solid works which make up a good library. The publishers have brought it out in good style, and we hope the encouragement to both of these works may be such as to secure their early completion. They will be such an addition to our accessible materials in this department as is to be found nowhere else. There is nothing in our language, nor so far as we know in any other, to equal these Dictionaries of Christian Antiquities and Christian Biography.

S. C. GRIGGS & CO., CHICAGO.

Hours with Men and Books. By William Mathews, LL. D. pp. 384. 1877.

Those who have read the earlier volumes from Dr. Mathew's pen will need no recommendation of the one here offered to the public. It is enough to say of this, that it is not inferior to the others which have been received with such marked favor. Twenty-one papers make up the volume—on Thomas De Quincey, Robert South, Charles H. Spurgeon, Judge Story, Moral Grahamism, Strength and Health, Professors of Books and Reading, The Morality of Good Living, The Illusions of History, Early Rising, Literary Triflers, Writing for the Press, The Study of the Modern Languages, Working by Rule, Too Much Speaking, A Forgotten Wit, Are We Anglo-Saxon, A Day at Oxford, An Hour at Christ's Hospital, Book-Buying, and A Pinch of Snuff. The papers combine, in a remarkable degree, the charm of clear and graceful style with rich and useful thought. The author understands "the art of putting things," and the reader is delightfully entertained and instructed. A feature of much value, marking his treatment of subjects, is the constant and profuse illustration of his thought by striking examples from history and common life. This, while adding to the readers knowledge, gives force and beauty to the discussion. Were we disposed to offer a criticism, it would be that occasionally there is an excess of art, interfering with the freedom and easy naturalness which are always attractive in the kind of writing to which these papers belong. Now and then, the love of fine and telling sentences has led to exaggerated forms of expression. The volume has been gotten out in paper and printing worthy of the well-known publishing house from which it comes.

HARPER & BROTHERS, NEW YORK.

Athenagoras. Edited for Schools and Colleges by F. A. March, LL. D., with Explanatory Notes by W. B. Owen, A. M., Adjunct Professor of Christian Greek in Lafayette College. pp. 262. 1876.

The Apologies of Justin Martyr. To which is appended the Epistle to Diognetus. With an Introduction and Notes by Basil L. Gildersleeve, Ph. D. (Gött.), LL. D., Professor of Greek in the Johns Hopkins University. Baltimore. pp. xli. 280. 1877.

These are two more volumes of the *Douglass Series* of Christian Greek and Latin Writers, and by no means the least interesting or important. The Series grows in interest and value to students of sacred literature.

The two authors here presented belong to the class of early apologists. Of the first very little is known personally, and but little mention is found of his writings in the early Church. From some very brief references to him he is understood to have lived at Alexandria in the time of Antoninus, to whom he addressed his Apology. Two works are found in this volume of Athenagoras—An Apology, for Christians, and a treatise on “The Resurrection of the Dead.” Besides the Text and Notes, with Indexes of Words, Places cited, and Subjects, the volume contains Analyses of the treatises, with a sketch of the life of the author and discussion of his style and diction. The name of Dr. March is a sufficient guarantee for the scholarly manner in which the volume is edited.

Unlike Athenagoras, Justin Martyr is one of the most conspicuous and best known of the early apologists and martyrs. This name is familiar to all who have given any attention to the early struggles of Christianity with paganism. We are furnished with interesting accounts of his conversion, his course of life as a Christian philosopher, and his martyr death. The writings of Justin occupy a prominent place in the Christian literature of the second century. In this volume we are presented with the two acknowledged Apologies of Justin, and also the well known anonymous Epistle to Diognetus. This, as well as the preceding volume, has been edited with care, and is supplied with all the helps necessary to an intelligent study of the author. The editors and publishers seem to have determined to leave nothing undone to make these volumes attractive to students.

We are a little surprised to find the old story of *Consubstantiation* as the doctrine of Lutherans. We have become quite accustomed to this from New England, and hardly look for any improvement in that quarter. It has been repeated so often, without any inquiry as to its meaning or truth, that it is taken for granted that it is so, whatever it is. But from a Göttingen Dr., and Professor in Johns Hopkins University, we should expect better information. Dr. Gildersleeve would regard a misplaced Greek accent an error of sufficient impor-

tance to claim attention, and tells us "I have not deemed it superfluous to examine for myself the original sources of our knowledge of Justin's times," yet he perpetuates a very gross error in regard to the Lutheran Church. It may be that he is indebted for his knowledge of Lutheran Theology to Webster's Dictionary, but a student of "the original sources of our knowledge" should go beyond such a work. From Semisch, to whom he acknowledges his indebtedness, he might have learned better. This may be deemed a small offence in a volume of so much scholarly merit, but so long as such blunders are repeated it seems worth while to point them out.

We design giving a fuller account of these early Christian Apologists in a future number of the REVIEW, and will therefore say less than we would otherwise at present. In the meantime we commend these volumes to our ministers and Christian students in general. A study of them will help to a better understanding of what the early advocates of Christianity had to encounter, their methods of attack and defence, and how the strong-holds of Satan yielded to the power of divine truth. Eighteen centuries have indeed wrought great changes in the aspect of Christianity before the world, and it is both interesting and instructive to study these records of early struggles and defences of the truth.

Reconciliation of Science and Religion. By Alexander Winchell, LL. D., Author of "Sketches of Creation," "The Doctrine of Evolution," etc. pp. 403. 1877.

The author of this volume is known to the reading world by several previous publications. In this work he attempts, what some regard as a difficult task—the reconciliation of Science and Religion. Between genuine Science and true Religion we feel very sure there is no need of any reconciliation, because there is and can be no conflict. Much that passes under the name of both the one and the other may be found in conflict, but the real difficulty is in what is presented as the truths of Science or Religion. Men mistake their own interpretations of the Bible for the Bible itself, or put their own dogmas in the stead of divine truth; they also offer in the name of Science crude speculations, or hasty inductions from a few observed facts, and then raise the cry of a conflict between Science and Religion.

We do not understand our author to belong to the class who are so greatly troubled about this conflict, or who believe it to be real. Indeed he professes "an unshaken conviction in the unity of all truth." * * He holds that systems of science and religion approved alike by rational tests must be found in complete harmony; and that the so-called conflict between science and religion is partly fictitious, and partly a conflict between science and religious or ecclesiastical sys-

tems." It seems to us that he has sometimes used language which is liable to misinterpretation, and at others has made concessions not required by established Science. When he says: "He holds that the religious faculties are not cognitive," there is some danger of being misunderstood. And when he avows as "the author's present conviction that the doctrine of the derivation of species should be accepted," he goes beyond anything that Science has demonstrated. He falls into some of the very errors that should be most carefully avoided—a too ready an acceptance of opinions for Science.

Still, Dr. Winchell is by no means a rash theorist. He holds fast by the Bible, and argues that a thorough cultivation of science and philosophy will lead "the candid mind to a reverent knowledge of God, and an implicit faith in the most mysterious utterances of his Sacred Word." The mere statement of the general Contents of the volume: "The interaction of the religious and the intellectual faculties; Science and Philosophy in Religion; Glimpses of the Evidence, *A Posteriori*," will show that the author has attempted to grapple with some of the most difficult questions in Philosophy and Theology. We are not prepared to endorse every position taken in this book, but we can assure our readers that they will find the volume worthy of a careful study. The writer is in earnest, and sometimes is really eloquent in his plea for man's higher religious nature. The reading of this volume will not relax the sense of religious obligation, or lead any to think of themselves as so many ounces of mere matter. The spiritual and the divine are held up prominently to our contemplation.

It is due to add that this volume does not even profess to be "a complete and systematic discussion of the relations of science and religion." It is rather a collection of papers or discussions, some at least of which were public lectures or addresses, all bearing on the general subject, and now published in this form. The style is all the more animated, and what is lost in compactness and orderly arrangement is made up by the glow and fervor of intended oral delivery. Some of it is hard enough reading, but it is not a dull or dry book. We commend it to all who are interested in, or who can appreciate, such discussions.

The Student's Classical Dictionary. A smaller Classical Dictionary of Biography, Mythology, and Geography, Abridged from the larger Dictionary. By William Smith, D. C. L., LL. D. With Illustrations. pp. 438. 1877.

This volume will be hailed with satisfaction by teachers and students. A Classical Dictionary is as much of a necessity in classical studies as a Latin or Greek Lexicon. No student can do without one. The supplying of a good one of convenient size, at moderate cost, is the meeting of a necessary want. This Dr. Smith has done in the volume before us. The author is without a rival in the department of

valuable Dictionaries. This volume may not be so pretentious as some of the other larger works, but it will be all the more popular and generally useful for this very reason. Hitherto students have had to resort to Lemprière's now obsolete work, or to the larger Dictionaries of Anthon or Smith. The size of these latter volumes made them inconvenient for younger students, and the cost was another serious objection. Both of these difficulties are met in this volume. The size is small and the cost moderate—we may say trifling compared with the matter furnished. This will undoubtedly make it the popular Classical Dictionary for students in our Academies and Colleges. The print, though fine, is distinct and easily read by those for whom it is specially designed. It is indeed a book in all respects pleasant for the eye. The mythological articles are illustrated by drawings from ancient works of art, which add much to the attractiveness and value of the volume. We think it just the volume to put into the hands of those entering upon a course of classical study, and many, who are familiar with the larger work, will be glad of this careful abridgment for easy and ready reference. Its success may be regarded as assured.

Annual Record of Science and Industry for 1876. Edited by Spencer F. Baird, with the Assistance of Eminent Men of Science. pp. cccxxvi., 609. 1877.

This is the SIXTH volume in a series which has an established reputation. It would not be easy to find volumes that are more crowded with matter than these Annual Records. They give us in the most compact form and in narrowest compass the results of Science and Industry during the year. If any one desires to know what has been achieved in these departments he can find it by a resort to this volume. It consists of two principal parts: Part I. General Summary of Scientific and Industrial Progress during the year 1876. Part II. Abstracts of Scientific and Industrial Articles. Under Part I. we have treated, Astronomy, Meteorology and Terrestrial Physics, General Physics, Chemistry, Mineralogy, Geology, Geography, Hydrography, Anthropology, General Zoology, Invertebrate Zoology, Vertebrate Zoology, Botany, Agriculture and Rural Economy, Industrial Statistics, with an Index to Summary.

For the first time in these volumes the names of the authors of the different portions of this Summary are given, and will no doubt give additional satisfaction to the reader. The names of some other collaborators are given who have aided in the preparation of other portions of the volume.

The *Abstracts of Scientific and Industrial Articles* furnish too wide a range and touch on too many topics to permit of any attempt to present even a summary. The closely printed, crowded Table of Contents under this head covers over thirteen pages, and includes an

indefinite variety of subjects. It gives some idea of the wonderful activity which characterizes this age in pursuits of this kind. To these *abstracts* are added articles on Necrology and Bibliography, with Index to the References, and Alphabetical Index.

As furnishing a view of what is being accomplished, and as a work for convenient reference, this volume is of great value. The authors and publishers place the public under special obligation, enabling the intelligent reader to gain so much at so little expense of time and money.

A Ride to Khiva: Travels and adventures in Central Asia. By Fred Burnaby (Captain Royal Horse Guards), with Maps and an Appendix, containing, among other information, a Series of March-Routes, compiled from a Russian Work. pp. 413 1877.

Almost any volume, at this time, bearing remotely on the condition of things in the East is sure to find readers. But this book by Captain Burnaby scarcely needs any adventitious aids to give it interest. It possesses the elements of popularity. We are introduced to a region of country and to a class of people not very well known to the average reader. A great deal of information is communicated in a very interesting and attractive style. The author understands how to tell a story or describe a scene, and the book abounds in graphic sketches of what he saw and experienced. It is a life-like picture of a personal journey from St. Petersburg to Khiva, in Central Asia, and back again as far as Sizeran, where the author says good-bye to his readers.

It is not easy to describe such a work. It abounds in personal adventures, amusing incidents, touches of humor, notices of individual characters and places, with an insight into manners and customs not always found in books of travel. Capt. Burnaby has not depended on guide-books, or on other peoples eyes, to furnish him with the information he desired. With the spirit of the true adventurer, who could not be deterred by trifles, he undertook a long and rather perilous journey, and has given us the result of what he saw and heard. It required the spirit of a true soldier to undertake and complete this ride to Khiva, and the whole narrative partakes of the promptness and energy which characterize military adventure. Besides the narrative proper, the volume contains three Appendixes, severally on "The Russian advance Eastward: Report of Mr. Schuyler; and Russian Operations against the Yomud Turkomans in July 1873." There are also several maps accompanying the volume, which greatly aid in an intelligent reading of the work. Capt. Burnaby is evidently no great admirer of Russian rule, and does not wish to see Russia's advance in Central Asia. He is a genuine Englishman, and is jealous of any-

thing that threatens English interests in the East. The volume is a capital one to read and enjoy during the Summer months.

Through Persia by Caravan. By Arthur Arnold, author of "From the Levant," etc. pp. 491. 1871.

This is another interesting volume of travel, and may be regarded as a fitting companion to Capt. Burnaby's "Ride to Khiva." The style and general character of this volume differ somewhat from that of Capt. Burnaby. There is less of what seems like military daring, and more of sober thought. Our author took with him his wife, and his trip would hardly allow of so much wild adventure. He mingles a good deal more of reflection on various subjects, and the volume is not so purely one of sights and sounds. The style is not quite so chatty and free. There is less of the conversation of various characters. He tells more of the story himself and allows others to say less. Yet the style is fresh and agreeable, and the volume abounds in facts—what was seen and learned. The author gives in a few sentences an outline of the volume. He says: "During the Summer of 1875, my wife and I left London, intending to travel through Russia and Persia. In the following chapters I have transcribed our notes, commencing at Warsaw. From Poland we passed to St. Petersburg, and from the Russian Capitol Southward to Astrakhan. We traversed the Caspian Sea from extreme North to South, and landing at Enzelli, rode through the whole length of Persia—a distance of more than a thousand miles. Leaving the Caspian Sea early in October, we arrived at the Persian Gulf in February. In March we were in Bombay: in April at Alexandria."

This brief outline, of course, gives a poor idea of the varied contents of the volume. The author carries us with him through Persia, and gives us a very life-like picture of the condition of the country, the state of society, the manner of living, domestic and social customs, religious belief and practices, etc. His estimate of the influence of Mohammedanism differs very widely from that of some other recent English authors. The volume closes with the terse statement: "Mohammedanism is a democracy for men—and not for all men, but only for such as are not slaves; and with these last and lowest the whole sex of women is placed. *The religion of Islam is incompatible with progress, and must decline with the advance of civilization.*"

He found little in that country so highly favored by nature to awaken pleasing emotions or to excite admiration. The capitol, Teheran, he describes as a miserable collection of mud buildings, without one object of beauty in the way of architecture or adornment. He says: "No European could enter the gates of Teheran for the first time without a feeling of intense disappointment; the city appears so insignificant in area, and elevation * * Were it not for the plane-

trees, one might overlook Teheran as one would a sleeping crocodile on the banks of the Nile." Decay and ruin are everywhere apparent. "From one end of Persia to the other," he writes, "this miserable condition of decay, dilapidation, and ruin is characteristic of all public edifices—the mosques, palaces, bridges—everything." Even Ispahan, the "crown of Islam," forms no exception. Quoting again, our author says: "I rode for some hours about the streets and bazaars of Ispahan. There are literally miles of ruins in and about the city, and of ruins that are never picturesque nor in any way attractive. * * Decay, dilapidation and ruin are never out of sight."

The sad pictures in the volume are relieved by a great variety of incidents, and the whole narrative enlivened by an easy and graceful manner. The work is one that will be read not only with interest, but with instruction and profit.

The Turks in Europe. By Edward A. Freeman.

Early England, up to the Norman Conquest. By Frederick York Powell. With four Maps.

England a Continental Power, from the Conquest to Magna Charta, 1066—1216. By Louise Creighton. With a Map.

Rise of the People, and Growth of Parliament, from the Great Charter to the accession of Henry VII, 1215—1485. By James Rowley, M. A. With four Maps.

The Tudors and the Reformation, 1486—1603. By M. Creighton, M. A. With three Maps.

The Struggle Against Absolute Monarchy, 1603—1688. By Bertha Meriton Cordery. With two Maps.

The above small volumes belong to HARPERS' HALF HOUR SERIES. They are something new in the line of book-making. We have had plenty of small cheap volumes in the department of light literature, but Harper & Brothers have undertaken to furnish a series of small volumes on the most important historical subjects—the price varying from fifteen to twenty-five cents. They are neatly gotten up, the printing admirably done, and will doubtless have a large sale. It is possible that some may think these volumes too insignificant to deserve much attention, but we venture to think they will serve an admirable purpose. They can be read in the railroad car, or one of them despatched in any leisure hour, and thus a great deal of valuable information picked up, or knowledge of history recalled. We have tried some of them in this very way, and found them admirable to stick in the pocket for such reading. One is tempted sometimes in the cars to study a guide-book, or read the advertisements in a paper, for lack of something better. It is a poor place to attack a solid volume, but these little books just suit for such reading. They will be admirable too for young persons, to study history, by fixing leading times and

events in the mind. Some older people will not be above their use. In this fast age few spend years in studying a ponderous volume. Everything is done in haste, and these snatches of history are certainly better than to find no time for such study at all. Small and cheap as the volumes are, they are supplied with everything to make them valuable—tables of contents, maps, indexes, etc. The very first one—"The Turks in Europe"—by Dr. Freeman, met a felt want. Thousands will find in it just such information about the Turks as they desire, and do not know where else to find. The opinions of the author, in this little volume, as well as in his larger work, noticed in this number of the REVIEW, are very decided. He says: "For an evil which cannot be reformed, there is one remedy only—to get rid of it. Justice, reason, humanity, demand that the rule of the Turk in Europe should be got rid of; and the time for getting rid of it has now come."

We hail this HALF-HOUR SERIES as a valuable addition to our reading matter.

MACMILLAN & CO., LONDON AND NEW YORK.

The Ottoman Power in Europe, its Nature, its Growth, and its Decline.

By Edward A. Freeman, D. C. L., LL. D., Knight Commander of the Greek Order of the Saviour, and of the Servian Order of Takova, Corresponding Member of the Imperial Academy of Sciences of St. Petersburg. With three colored Maps. pp. 315. 1877.

This volume is very opportune. As the arts of diplomacy in the "eternal eastern question," have been suspended by the actual opening of the war between Russia and Turkey, and the public mind is anxiously watching its progress and awaiting its issues, there is a strong desire, as well as need, of the fullest and best information on the whole subject. It is a time when the entire question of Turkish rule in Europe should be studied and understood in the light of history, and in view of all the relations which that rule sustains to the nations that are affected by it. Mr. Freeman is eminently qualified to furnish the desired information. He stands among the very foremost historical students and writers of our day. His thorough acquaintance with everything connected with the rise and progress of the Mohammedan power, and his profound knowledge of the principles that enter into its aims and methods, give great interest and value to his views on the subject. The volume before us shows that his views are very positive. He expresses them with strong emphasis. He may possibly, indeed, be regarded as partisan on the subject; but the earnestness of his dissent from the policy of the English government, must be regarded as expressive of the intensity of his convictions formed and fixed from his historical survey of the question. It in no way diminishes the value of his clear historical portrayal of the course of the

Ottoman power and the peculiar relations sustained to it by the nations of Eastern Europe.

We can best indicate the outline of this work by stating the subjects of the seven chapters that form the volume: I. Eastern and Western Europe; II. The Races of Eastern Europe; III. The Ottoman Turks and their Religion; IV. The Rise and Growth of the Ottoman Power; V. The Decline of the Ottoman Power; VI. The Revolt against the Ottoman Power; VII. The Practical Question.

These chapters have been written with the clearness and vigor that have marked the historical writings of the eminent author. As expressing Mr. Freeman's judgment of the Turkish rule, we give an extract from the close of the fourth chapter:

"There has never been in European history, perhaps not in the history of the whole world, any other power which was in everything so thoroughly a fabric of wrong as the power of the Ottomans. There has been no other dominion of the same extent lasting for so long a time, which has been in the same way wholly grounded on the degradation and oppression of the mass of those who were under its rule. Others among the great empires of the world have done much wrong and caused much suffering; but they have for the most part done something else besides doing wrong and causing suffering. Most of the other powers of the world, at all events most of those which play a part in the history of Europe, if they had a dark side, had also a bright one. To take the great example of all, the establishment of the Roman dominion carried with it much of wrong, much of suffering, much wiping out of older national life. But the Empire of Rome had its good side also. If Rome destroyed, she also created. If she conquered, she also civilized; if she oppressed, she also educated, and in the end evangelized. She handed on to the growing nations of Europe the precious inheritance of her tongue, her law, and her religion. The rule of the Ottoman Turk has no such balance of good to set against its evil. His mission has been simply a mission of destruction and oppression. From him the subject nations could gain nothing and learn nothing, except how to endure wrong patiently. His rule was not merely the rule of strangers over nations in their own land. It was the rule of the barbarian over the civilized man, the rule of the misbeliever over the Christian. The direct results of Turkish conquest have been that, while the nations of Western Europe enjoyed five hundred years of progress, the nations of South-eastern Europe have suffered five hundred years of bondage and of all that follows on bondage. The rule of the Turk, by whatever diplomatic euphemisms it may be called, means the bondage and degradation of all who come beneath his rule. Such bondage and degradation is not an incidental evil which may be reformed; it is the essence of the whole system, the groundwork on which the Ottoman power is built. The power

which Othman began, which Mahomet the Conqueror firmly established, which Suleiman the Lawgiver raised to its highest pitch of power and splendor, is, beyond all powers that the world ever saw, the embodiment of wrong. In the most glorious regions of the world, the rule of the Turk has been the abomination of desolation, and nothing else. Out of it no direct good can come; indirect good can come of it in one shape only. The natives of South-eastern Europe came under the yoke through disunion. Greek, Slave, Frank, could not be brought to combine against the Turk. Orthodox and Catholic could not be brought to combine against the Mussulman. If the long ages during which those nations have paid the penalty of disunion and intolerance shall have taught them lessons of union and tolerance, they may have gained something indirectly, even from five hundred years of Turkish bondage."

In the concluding chapter, the author severely criticises the course of the British Government, and maintains—writing before the war began—that it is the duty of the "powers," in united action "to free the East from bondage, and to clear the West from dishonor."

SCRIBNER, ARMSTRONG & CO., NEW YORK.

Through J. B. Lippincott & Co.

A Commentary on the Holy Scriptures: Critical, Doctrinal, and Homiletical, with special reference to Ministers and Students. By John Peter Lange, D. D., in connection with a number of Eminent European Divines. Translated from the German, and edited, with additions, original and selected, by Philip Schaff, D. D., in connection with American Scholars of various Evangelical Denominations. Vol. V. of the Old Testament: Containing the First and Second Books of Samuel. pp. 616. 1877.

We have given the title of this volume in full, and, although this commentary has become well known, will furnish such explanations as will enable our readers, who may desire information, to understand the status of its publication.

The New Testament has been completed in ten volumes. This is the TWELFTH volume on the Old Testament, although the FIFTH in the order of the books of the Bible. Two more will complete the work, and we are assured that they are in the hands of the printer and will be published at short intervals. So that at an early day we may look for the completion of this great work. The magnitude of the undertaking few are able to appreciate. Twenty-four volumes of the size and cost of these requires an amount of labor and outlay of money that few establishments can venture. Scarcely any of the large Encyclopedias surpass it in the amount of printed matter. The House of Scribner, Armstrong & Co. have shown their enterprise and energy

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in bringing out this work. It may prove too large and expensive for the body even of ministers, but there are many among them who will possess it, and it will be in demand by students of the Bible and in good libraries private and public. It will be a monument of critical learning and research, and will not likely be superseded by any similar work in this generation.

This volume covers an interesting part of the Old Testament History. The Books of Samuel fill a period with which we are less acquainted than some other periods in the history of the covenant people. We are carried back to a time anterior to Grecian history.

The original of this volume was prepared by Dr. Erdmann, Professor of Theology in the University of Breslau, who informs us that part of his labors on it "are intended to serve as contributions to the hitherto too little cultivated science of the Biblical Theology of the Old Testament." The addition in English was prepared by Drs. Toy and Broadus, Professors in the Theological Seminary at Greenville, South Carolina. There is a quite full and learned Introduction, treating of the Name, Division, Contents, Character and Composition, Sources, Author and Time of Composition, and Literature of the Books of Samuel. The American editors have contributed valuable additions in the shape of critical notes, explanatory remarks, and homiletical divisions. Pains have been taken to render it in all respects worthy of a place in the work to which it belongs.

JAMES R. OSGOOD & CO., BOSTON.

(For sale by J. B. Lippincott & Co., Philada.)

A Brief History of Turkey. Translated from the German of Dr. Johannes Blochwitz, by Mrs. M. Wesselhoeft. With Maps. pp. 175. 1877.

A Brief History of Russia, from the Small Beginnings of the Nation to the present vast proportions of the Empire: with Accounts of the Successive Dynasties. By Frances A. Shaw. With Maps. pp. 123. 1877.

Russia and Turkey. The Eastern Question, Historically considered; with notes on the resources of Russia and Turkey, and an abstract of their treaties with the United States. By James M. Bugbee. With Maps. Third Edition. pp. 81. 1877.

Osgood and Company have met a widely felt public want by the issue of these three small volumes on the Eastern Question. During the suspense preceding the commencement of hostilities in the East, and now since war has begun in earnest, the uppermost question in many minds has been about these countries. Multitudes were doubtless surprised to discover how little they actually knew about the history and character of the millions who are about to engage in a war

which may change the whole aspect of the East. They knew something of the geography of these countries, and had some vague ideas of the population, but had no definite knowledge that satisfied the inquiries which naturally arose. We are not speaking of scholars, or learned men, but of the average intelligent reader. Many set to looking up their maps, consulting histories, and endeavoring to acquaint themselves with the subject. The appearance of these volumes will enable multitudes to find just what they want. We have here a separate History each of Russia and Turkey, and in a third small volume "The Eastern Question, historically considered." We cannot speak in very strong terms of the excellency of the Maps, and could wish that they had been made a little more distinct, so that they could be consulted with more readiness and satisfaction. Still they may serve the purpose, and any one who has at all considered the matter will know how difficult it must be to obtain accurate and full information and to exhibit in a small compass countries stretching over thousands of miles.

The first mentioned of these volumes—a Brief History of Turkey—presents a comprehensive epitome of the principal events of the Turkish history. Of course there can be no detail, but only a bare statement of the leading events as they have successively transpired. A list is given of the Sultans of Ottoman Turkey, from Othman or Osman, 1288, to Abd-ul-Hamid II., 1876. This is preceded by a brief sketch of the earlier history of Turkey. An Index of Terms is added, in which explanations are given of the leading Turkish terms employed in the volume. The whole is a very succinct history of a people who have been for centuries a terror to the Christian world. The second volume does for Russia substantially what the first does for Turkey—it gives an epitome of the history of that mighty Empire. A list of the Sovereigns of Russia are given with brief comments on their successive reigns. An opening sentence at once impresses us with the profound interest which attaches to the history of Russia. "With an area of more than eight million square miles, it clasps four seas, and one-third of Europe and Asia, in its far-reaching arms, and contains a population of nearly ninety million souls, of widely diverse races and customs, yet all so united as to form one homogeneous whole." This history, brief as it is, presents some very touching incidents in the history of the Imperial family of Russia. The history of Russia has been marked by progress, and one cannot but wish that this progress may be continued. The volume closes with a brief statement of the causes leading to the war, and the Emperor's well known manifesto.

The third volume treats more specifically "The Eastern Question," presenting a Historical Statement of the causes which led to the pres-

ent war, and an exhibit of the resources of the two governments. The strength to carry on a great war is, of course, very much on the side of Russia.

The conflict in the East is now raging. The end no human wisdom can foresee. These little volumes will enable the reader to study the question, and to gain a more intelligent view of the problem to be settled, as well as of the parties engaged in the settlement.

The Burning of the Convent. A Narrative of the destruction by a mob, of the Ursuline School on Mount Benedict, Charlestown, as remembered by one of the pupils. pp. 198. 1877.

Although published anonymously, the author is understood to be Mrs. Prof. Whitney. It is a very vivid description of the burning of the Convent, and will be read with interest, now that the occurrence has well nigh passed out of mind. Such a thing could hardly take place to-day in the United States, and this fact marks the progress of free opinions. No Protestant would pretend to justify this popular outbreak of prejudice and bigotry. It may serve a good purpose to give this story to the public. The volume is written with a great deal of ease and freedom, and throws some light upon the surroundings of the times. Any one who begins the story is not likely to stop before the end is reached, and then the feeling will be one of surprise and wonder.

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Songs of Beulah: A new collection of Music for Sunday Schools, Families, and Devotional Meetings, by Rev. S. L. Harkey and J. M. Barringer.

The title of this volume indicates its character and design. It is an attempt to supply something better than a great deal of our Sunday School Music. We are not prepared to pronounce judgment on its merits. It is favorably spoken of and has been favorably noticed. It deserves a fair trial. There is room for improvement, both in the music and in the hymns commonly used in Sunday Schools. If this book proves to be what is needed, the authors will deserve the gratitude of all lovers of song and genuine Christian sentiment. We have noticed some things too much, after all, of the "sensational character." But give it a chance.

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